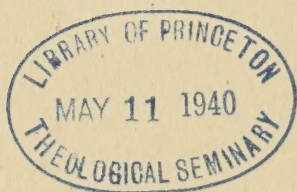


HARMONY
IN
MARRIAGE

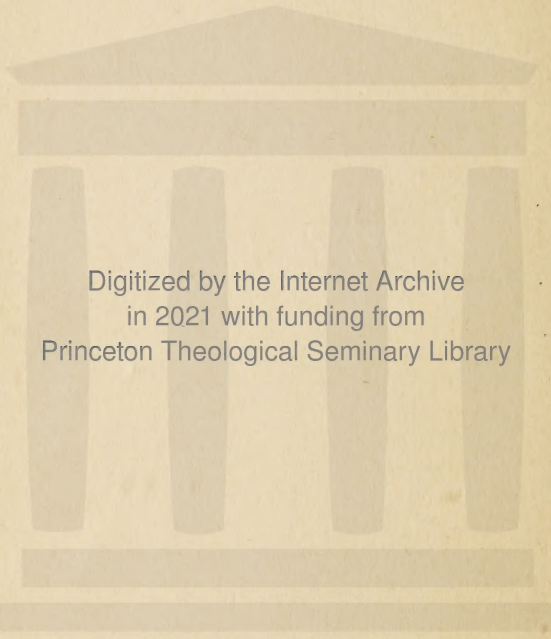
LELAND FOSTER WOOD



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HARMONY IN MARRIAGE

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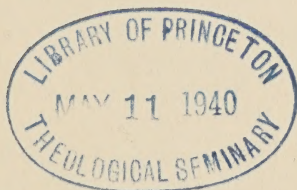
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WITH THE HELP OF

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THOUSAND MARRIAGES: A MEDICAL STUDY OF SEX
ADJUSTMENT

CONTROL OF CONCEPTION (WITH L. F. BRYANT)

HUMAN SEX ANATOMY: A TOPOGRAPHICAL HAND ATLAS

Other Books by Leland Foster Wood

GROWING TOGETHER IN THE FAMILY

BEATITUDES FOR THE FAMILY

MAKING A HOME: A STUDY OF YOUTH, COURTSHIP AND
MARRIAGE

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FOREWORD

SOME clergymen have made a practice for years of giving pre-marital counsel to all couples whom they unite, and of keeping in close touch with them afterwards. These men report that the homes so established show an unusually high percentage of success. Their achievement calls for a more extensive effort to safeguard marriage by more light on its physical, mental, social and spiritual relationships. A word given to help young people make their own adjustments is worth more than the efforts of many counselors called in after marriage has drifted into unhappiness.

This book is an outgrowth of my *Foundations of Happiness in Marriage* which gave a brief yet comprehensive treatment of the new adjustments which brides and grooms must make. The reception given to that book was quite beyond my expectations. However, accumulating experience and the help of Robert Latou Dickinson, M.D., make possible a distinctly better book in its present form. The material has been thoroughly rewritten, hence, also a new title. If our millions of homemakers can achieve harmony in marriage, all else that is worth seeking will be more easily attained.

ACKNOWLEDGMENT

It is a pleasure to acknowledge my indebtedness to publishers who have given me permission to quote copyrighted material, and to many friends who have helped by criticism, suggestion or encouragement. Among the latter I would like to mention: Bishop Herman Page, Mrs. Eva Price, Mr. Newell W. Edson, Rev. Worth M. Tippy, D.D., Professor Howard Chandler Robbins, D.D., Rev. C. Rankin Barnes, Rev. E. P. Westphal, D.D., Rev. John W. Elliott, D.D., Rev. Kenneth L. Cober, S. Prentiss Baldwin, Sc.D., Lloyd Ackerman, M.D., Harry M. Tiebout, M.D., Luther E. Woodward, Ph.D., Ralph P. Bridgman, Abel J. Gregg, Rev. Samuel McCrea Cavert, D.D., Rev. Seward Hiltner, Mrs. Clinton S. Quin, Mrs. R. B. Hanson, Mrs. John Sherman Hoyt, and, of course, my invaluable helper, Georgia Heaton Wood, my wife.

LELAND FOSTER WOOD.

CHAPTER I

WHAT MARRIAGE MEANS

ALTHOUGH a wedding is a happy and a sacred event it is significant mainly as a promise of what is to be.

Marriage as a vital reality in our inner being is not something that can be performed for us, but a unity which we must work out for ourselves. It gets its meaning from what we put into it, and it calls for the creation of a new plan of living for two who thus unify their lives. Therefore, it is a creative venture which can be as fine as we make it.

I. CREATING AND SHARING HAPPINESS

A minister can perform the ceremony, and on occasion can give inspiration and guidance of incalculable value to those who are starting out together, but the real process of unity must be begun, continued and perfected by the two who are most concerned. The distinction between the wedding and the real marriage was grasped by a young man who in announcing that he was going to be married said

that it would not be much of a wedding but a wonderful marriage.¹

The fact that love has inspired the greatest music, art and literature has often been pointed out. More cheering for most of us is the fact that it is the source of vitality and of contentment in countless lives of everyday people.

As there are many things to learn about marriage and few persons have been educated for this art in any adequate way, the husband and wife must take the attitude of learners, finding out gradually how to live together at their best. Such a pair will experience not only the anticipated joys and responsibilities of home life, but also on occasion pleasant surprises.

Since marriage involves a set of relationships as broad as human nature it should foster the wholesome expression of all impulses that make for physical, mental, social and spiritual well-being; and in it the various types of personal needs should be brought into harmonious relationship.

When marriage is normally successful, it has a very helpful influence on personality. In an atmosphere of love the mates see each other at their best, each appreciating the excellence of the personality of the other. In the strength of such a relationship the husband and wife have the opportunity of growing

¹ See William Lyon Phelps in *Good Housekeeping*, June, 1938, p. 173.

into the best that is possible for them and of finding their highest happiness together. A person who succeeds in marriage is a real success in life although he may fail in many other things, while any other success will hardly comfort one who makes a failure at home.

Questions of importance to all who marry are such as the following: How can we keep love on a high plane and at the same time be practical? How can we be at our best in the home? and How can we create a shared happiness based upon dependable inner attitudes and somewhat independent of the uncertainty of outward events?

The greatest scientific discoveries in the world are less important to the two than their discovery of ways of answering the questions that arise in their marriage, and making their love bear fruit in domestic harmony. Such a problem is worthy of the resourcefulness of any couple.

Working on sound principles may have found a permanent experience more rewarding even than they had anticipated. This can come to almost any couple who will seek it in the right way, and it is worth striving for at all costs.

Alice Freeman Palmer, in a letter to a friend, wrote about her marriage in these words: "I don't know what will happen if life goes on growing so much better and brighter each year. How does your

cup manage to hold so much? Mine is running over, and I keep getting larger cups.”² The number of people who find marriage a glorious thing is large enough to encourage us all, yet the secret of happiest comradeship is missed by some really fine people who might have succeeded and still may.

In a venture requiring delicate adjustments, it is necessary that there should be mutual understanding and a common purpose. Is there anything that deserves more careful attention than the harmony and success of the home? Other plans may fail without wrecking happiness, but one's marriage is intimately a part of one's self.

While devotion is of the greatest importance, understanding also is needed to keep things at their best. “Do I understand how to make good in this relationship?” is a question as appropriate in marriage as in any other great undertaking.

Success comes when character, self respect and mutual understanding reinforce one another in a blending of personalities. As musical notes in right combination produce harmony, while the same notes inharmoniously arranged give nothing but discord, so the elements of human nature and personality in the family may be adjusted in pleasing relationships, but if they are not so adjusted, even those persons

² George H. Palmer, *The Life of Alice Freeman Palmer*, pp. 211-12. Houghton, Mifflin Co., Boston.

who might be most happy may become miserable.

Marriage is truly a duet in this respect, and the two performers will have just what they create, whether of harmony or of discord. If, therefore, two persons when they play together in the duet of matrimony find some discords in their playing, it simply indicates that they need to learn to be better players.

The self-centered person tests all things by the question: "Am I getting in marriage the happiness which I deserve?" And yet it is unfair to raise that question without an accompanying one; namely: "Am I giving in marriage the best that is possible for me to give?" Two persons each thinking in terms of the other, will find themselves sharing a generous store of durable satisfactions.

An important part of our reward in marriage, as in life itself, is gained indirectly. The mature person finds satisfaction in knowing that others receive joy through him and because of him, while the undeveloped person, thinking mainly of himself, is handicapped in marriage.

Two persons who love each other become richer through the accumulation of a mass of pleasant associations, growing out of good times together, delicate forms of endearment, little courtesies in the home, shared enthusiasms, tasks accomplished together, mutual help in difficulty and a hundred daily experiences of love and mutual confidence.

Out of such material each can create a pleasant and trustworthy world of happiness for the other; for the reality that we seek in marriage, as in life, is not merely something that we find but something which we create.

2. MATURING OF LOVE

In marriage a person seeks his own happiness but he also dedicates himself to the happiness of another, and the one who most truly brings joy into the life of the other will most surely have it for himself. It is easy to think of one's own pleasure. A child can do that. But it takes a finer maturity of personality to be able to devote oneself to the creation of a shared happiness.

The finest marriages are those in which love is constantly developing. In part love comes without our planning. It is something that we fall into, but it is much more than that. It is a life undertaking of two persons who not only feel that their lives will be happier if they are together, but who set out to make life more satisfactory for each other in every way.

Toward this end each will consider the needs, wishes and ambitions of the mate, and will learn how best to provide comradeship, help, appreciation, encouragement and whatever else the mate happens

most to desire. A happy partner is helpful to success in marriage. Some things please and others annoy, and the strategy of harmony will be for each to increase pleasures and avoid annoyances in the home.

Marriage should bring a rich development of all the forms of attraction that two people can have for each other. Physical attraction is only a first step, although a very pleasing one. It is of the greatest significance when it leads to a rich sharing of life.

Married lovers should develop in mental comradeship also, experiencing delight in the sharing of thoughts and learning how best to stimulate and supplement each other. True marriage is a process in which each grows into a deeper understanding of the mind of the other. This close comradeship becomes one of the greatest satisfactions, with its reward in the avoidance of unnecessary tensions and in a sense of unity in the rich experiences of life.

Love should be enriched also through our social relationships. The husband and wife should realize that each can delight the heart of the other by making a good impression, for it is a joy to a wife if she can feel proud of her husband in the presence of her associates, and to the husband if his wife is highly regarded by his comrades. Mature fellowship is not merely an affair of two in the moonlight, but of two people unified through love in the midst of all the relationships in which they move. Sharing

their comradeships will add to the unity of their lives, and will help each to a deeper appreciation of the other.

The spiritual growth of love is experienced most completely as the lovers adventure together in the highest life. When people love deeply it gives them an urge to struggle toward the heights, for love has an essential kinship with all that is excellent. Religion teaches that love is of God, and the love of true hearts in wedlock is also of God, making the individual want to be his best for the other and for the home.

Two persons coming together in marriage will have a measure of agreement, and also, perhaps, certain differences in their thinking and feeling about spiritual matters. Each should learn to appreciate thoroughly the ideals of the other, and if either realizes that the other has taken higher ground he should seek to come up to it and share it. At the same time each should take the attitude that life is constant growth and that there are greater heights above those to which we have attained. Love itself is more satisfying when it is on an upward path.

Love is both material and spiritual, tangible and intangible. We build ourselves into our house of dreams: we grow into our world of happiness; for love is not a fragment of life, or a part of us; it is the whole of us lifted to rapture in our relationships

with another. While we often regard it as a way of feeling, it is just as much a way of thinking and acting. As feeling, it is a sense of joy in an adored person; as thought, it is understanding and planning for the other; and as action it means all this carried out in behavior. Love is most perfect when it is turned into the art of complete living; quickening the emotions, stimulating æsthetic appreciation, giving vigor of purpose, and enlarging the mind and spirit.

The continued sharing of love in words, in actions and in the life program is the best means of assurance of success. Love is deeper than speech but also it needs to be spoken. It is taken for granted but also it should be revealed joyously in behavior. Because of it the daily experiences in marriage are lifted on a tide that floods the whole being.

3. RELATIONSHIP WITH FAMILY, FRIENDS AND COMMUNITY

Not only are the individuals united in marriage, but each becomes in a sense a member of the other's family also, and so each should cultivate the best relationships with the family of the other. The bride or groom should not try to draw the mate too far from his original group, for, though married, each needs the old loyalties; and many of the memories

and associations of the first home are woven into the very fibre of one's being.

While the danger of undue emotional dependence on parents has been pointed out by many, it is to be realized equally that ignoring earlier ties too much takes something from the joy of life. Fathers, mothers, brothers, sisters and other dear ones still mean much to the person who enters marriage. As the husband and wife create new domestic foundations for their lives, their ties to their childhood homes will still remain, but in a changed form.

If members of either family are at first unreconciled a couple should not give up the effort to win them, but should enter upon a campaign of patient good will and acts of friendliness which will in time break down the barriers.

It is helpful if both can have a sense of pleasant fellowships enjoyed together. No person will like all members of a mate's social groups equally, but if a husband or wife disapproves of some friend of the other, little should be said about it until one's adjustment to the partner's friendship world in general is secure. At the same time each should recognize the occasional value of some friendships which may not be shared.

Keeping old friends and making new ones will create a circle of cordiality and warmth about the family and will broaden the interests of the home.

Old friends of one become new friends of the other, and every well managed marriage enlarges the circle of comradeship. In a growing union of life the two will think not of "your crowd" and "my crowd" but of "our crowd."

The family should move in groups which stand for the best things, and should take responsibility for building around them the sort of world that is desirable as a setting for homes and an environment for children.

Happy is the family
Whose house is much frequented
By persons of loyalty and worth,
Whose step across the threshold,
Brings gladness to the heart,
And whose kindly words
Are like a blessing on the home.
Their wisdom is freely given,
Their talents are shared,
Their strength is a support and stay,
And they give the wealth of themselves.
Their gifts of mind and spirit,
Lend atmosphere to the home.
And they extend the horizon
By a new point of view.
The memory of their presence,
Is like sunshine in the air,
And they are ever welcome,
Like the light of the evening star.³

³ The "Beatitudes" used in this book are taken from *Beatitudes for the Family*, by the author.

Having paid our tribute to the importance of friends and family connections in their proper place, let us recognize that it is desirable for young people to set up a home by themselves if possible. A friend or a relative of the husband or wife is usually better as a caller or occasional visitor than as a regular member of the household. There are exceptions, of course, but the rule is certainly true of all persons who would seek to interfere in the life of the new home. While the old loyalties are important the new loyalty must be supreme, and it is not fair to allow any person, however dear, to "edge in" between the husband and wife.

The cultivation of tact and courtesy both within the home and without, of neighborliness with other families, and good citizenship in the community, give family life a larger significance and provide a more rewarding set of social relationships for the married pair.

4. PARTNERSHIP IN DAILY WORK

The family is a partnership in business. It also has its part to perform in the business of the community, and should perform this part well, both outside the home and within. In this work the ordinary motives of skill and of pleasure in successful accomplishment are now reinforced by the consideration

that the efforts of the pair have a distinct bearing on the success of their home. Moreover, the married person values the services that are rendered in the home, and for its support, infinitely more because they are services of love.

A good home helps each member to perform his duties more effectively, and this is made still more likely if each shows an interest in the work of the other. A home-minded person does not think of his work as drudgery. Though work is a necessity it is also an expression of personality, and every person who does a common task well improves the world so far as his part is concerned.

Because woman's work in the home can be done by fewer hands than in earlier times, and because of special interests and aptitudes, many women work outside, but if the wife continues with her job, she must not give so much of herself on the altar of business that she sacrifices her success at home.

Many persons overlook the fact that the same principle applies to a man, but it is possible for a husband to become so engrossed in business or professional success that he gives too little attention to his home. The ideal is to keep all things in proportion and to use the various departments of life in a harmonious plan in which the details receive attention and the main aims are kept in view.

If a woman is a home-keeper, she may realize that

there is nothing the world needs more than good homes. While home-making can be slighted, it may also be made a fine art. The home is a cooperative workshop of the unseen values, and is a producer of artists, educators and all the builders of the better world that we seek.

5. GROWING TOGETHER

In marriage the individuals have an opportunity to keep on growing, and to improve their adjustments both in the home and in the world outside. As personality is in a constant process of development, for better or for worse, the best and most complete personality one can become should be chosen as the self toward which he labors. Especially should there be development in those qualities which make one more lovable and those which give piquancy to his personality, that each may be an increasingly satisfactory person as a life companion.

The new homemakers have many kinds of abilities that are worth developing, and the talents of both should be used in order that family life may be enriched the more. Let not the young woman stop her reading, forget her music, neglect her voice, nor give up any artistic or intellectual aspirations which she may have; let the husband likewise develop his ability in his chosen line of work and also

any other talents that he possesses. In this way each will be a strong encouragement and an example to the other.

It is not necessary that the two should have the same education, nor that their interests should be identical, but it is essential that they should live in a world of common thought and understanding. Each can enrich the thinking of the other and add to the insight of the other by being an interesting person to live with. Therefore, each ought to be growing intellectually that there may be a real marriage of minds. They should read together and enjoy plays and lectures together, and each should be big enough to appreciate what the other knows and how the other feels.

An important part of our growth takes place through our interests, for a person's interests are a large part of himself. When any two persons share their enthusiasms they make life more interesting for each other. Such sharing is the very stuff of which marriage is made on the mental side. There is a double process: we get more out of the shared idea because of the other person and we create a larger area of common experience with the person because of the enriching quality of the idea.

Shared interests in great causes offer a grand area of fellow feeling. Watching the stream of life together as it grows broader and deeper is a rewarding

part of marital fellowship. Therefore people should give their best to each other in mind and thought, not holding back nor fearing that they will give too much. One who "loses" his smaller self in devotion to the other and to all the interests of the family will find a larger personality and a richer life.

6. MAKING MUCH OF HOME LIFE

Because of the many changes which have taken place from the time of our forefathers, when a greater part of the necessary work was done in the home, down to the present, when the home has lost some of the functions which it used to perform, there are persons who mistakenly suppose that marriage, therefore, has lost some of the meaning which it used to have.

The truly essential things in marriage, however, such as the response of heart to heart, the thrill of understanding, sharing joys and sorrows, planning together for children and for all the precious values of the home, mutual support in difficulty, and finding the deeper meaning of life in the heart of another person, such relationships are even more important now that marriage is on a more distinctly personal basis. As the family becomes less necessary as a mere means of production and of outward security, its significance becomes greater as a means of gain-

ing the deeper satisfactions and the intangible securities.

Marriage is a process by which two people achieve a higher completeness of experience. In it the narrower "I" feeling grows into a richer and more satisfying "we" feeling. So there is at the same time a losing of the smaller self and a gaining of a more complete personality in the common purposes of the family. This involves a new awareness of marriage as a spiritual process having much to do with the inner meaning of life.

For home-makers the essence of the art of living is that we make much rather than little of our life together, always giving high regard to the things we do and think and enjoy in common until the very heart of our being is a blending of personalities. Far from being a matter of declining importance, marriage for those who know what they are doing is the most vital thing we have and the most hopeful. The quality of it can be raised progressively and enriched almost without limit.

VISTAS

Happy is the family
Whose experience is wonder and beauty.

For love opens new vistas,
And pleasanter paths are found
By two who walk in comradeship,
Than by one who is alone.

CHAPTER II

HOW THE HOME CAN SUCCEED

A FINE home life is an achievement worth planning for as carefully as we plan for any other accomplishment of supreme importance. With reasonable thought and care it is about as easy to learn to live together rightly as to drift into ways of living together wrongly, and it makes all the difference in the world which we do. Let us, then, consider some simple and yet valuable helps in keeping marriage at a satisfactory level.

I. MAINTAINING PERSONAL ATTRACTIVENESS

That attractiveness which first won the attention and approval of the mate should be guarded and enhanced. After marriage it is no less important than before, for we all like to be happy when we look at those who are dearest to us.

While beauty of personality is of supreme importance and outward appearance is in comparison a secondary matter, yet our impression of any person, even one who is closest to us, comes partly through appearance. That part of personal attractiveness, therefore, which depends upon care and good taste

deserves attention. Let the young man be proud to look well for his wife, and the wife meet her husband with something of the care for her appearance and with the gladness of heart which she showed in courtship days. Love is partly admiration and it is desirable to make a good bid for the continued admiration of one's mate.

Still more important than outward care are expressions of the face, for in it kindness, sincerity, and affection are expressed in many subtle ways. If you have these you will look well to your mate. While the physical appearance is worthy of careful attention the attractiveness of a love-revealing countenance with character behind it is beyond computation. Outward attractiveness is a gift of nature, but attractiveness of character and personality is a much more significant expression of one's inner self.

If you continually wear for your mate those expressions which come from a true and loving heart, you will be constantly registering agreeably, whereas if you show irritability and unpleasantness, there is little chance for you to be attractive. Each should make it possible for the face of the other to show lines of confidence and pleasure, for a happy face is a beautiful face.

A writer in the field of art has said: "Art is beauty, and beauty is 'from within out,' not 'from without in.' Its quality is eternal. Beauty of mind, if it

exist, may express itself unconsciously in whatever ones does. Some people with very homely and ordinary features are, when thinking and acting rightly, truly beautiful.”¹

Almost or quite as important is the habit of making the best use of our voices. When we speak of the cultivation of the voice we usually think of the singer, the public speaker, the actor or the radio artist. But all the joy and inspiration which come into life through such persons are slight compared with the incalculable benefits that would follow if people would cultivate persistently the art of using pleasant voices at home. A loving voice used with courtesy and consideration is a beautiful voice, and a mingling of such voices gives a fine quality to any home.

2. HELPING EACH OTHER

As the mates help and strengthen each other they strengthen the home. The various mechanisms which the family uses, such as a car or refrigerator, run best when all the adjustments are right, and even a good piece of equipment will run badly if some part is out of adjustment. So it is with the home itself. Your family life will run more smoothly if the daily program and the habits of each member

¹ *Interior Decoration: Its Principles and Practice*, by Frank Alvah Parsons, Doubleday Doran, p. 14.

are adjusted to the other as nearly as possible. Keep similar hours and make the hours count. Budget your time so that there will be opportunity for fellowship. Go out together to well chosen places which both enjoy, and cultivate the pleasures of home together. Learn to like the same things. In company let each aid the other, not competing for attention, but each helping the other to appear at his best.

Avoid little inconveniences which hurt when they give the impression that one does not care. Many unnecessary tensions arise when people thwart and hamper each other. On the contrary, each member should be able to feel that all his interests are more secure because of the other, and that it is easier to live a satisfactory life because of the mate.

The changes of experience bring us now to the need of fulfillment through harmony with another, and again to self-realization in individuality. In marriage there is a fine balancing of freedom and teamplay. The individual is free but not too independent; unique, but not separate. One wants to avoid either the extreme of submergence of one's personality, or that of being so independent that loneliness and frustration result. We find our lives in sharing them, and find our best self in the heart of another. Let each married person give scope for the full development of individuality of the mate, for

to hamper the other is to impoverish also the self. Tagore has said:

“Let my love like sunlight, surround you
And yet give you illumined freedom.”²

3. COURTESY AT HOME

Courtesy gives an agreeable tone to the home and makes cooperation pleasant. It means most to those who mean most to each other. If people are courteous to friends and strangers, is there any less reason for being so to those who are closest? Not formality, of course, but considerateness in word and action. Countess Clarita de Forceville has well said, “If love is the foundation of happy marriage good manners are the walls and roof.”³

Husbands and wives are known by the manners they use. This is true not only out in the world but also at home. It is a mark of a gentleman for the husband to show his wife as much courtesy as he could show to any woman. She, of course, will want to be as much of a lady as it is possible for her to be.

The courteous husband will let his wife go through doorways first, will help her with her rubbers and coat, will pull out her chair, perhaps, and carry her

² *Fireflies* by R. Tagore, p. 17, by permission of The Macmillan Company, New York, publishers.

³ *Marriages are Made at Home* by Clarita de Forceville, p. 37. Alfred A. Knopf, Inc., New York.

book or package when they are together on the street. Both at home and in company the wife will want to make it evident that she appreciates his attention, just as she would if they were not yet married. Uniting two lives in courtesy is a help in keeping them united in love.

It is a part of courtesy to be more aware of virtues than of faults. When a person wears blinders for virtues and a microscope for faults, the home life is not likely to look well. Criticisms must be made at times, but they should be made in private and with the utmost of consideration for the other as a person. Marriage is more than friendship, but certainly it cannot thrive if it is less. It is a friendship of the most intense and satisfying sort, and like other friendships it needs the touches of exquisite care, and will repay such care.

4. A HELPFUL EMOTIONAL ATMOSPHERE

The home has varieties of emotional tone, as the ocean has varieties of weather. A harmonious family creates its own sunshine and a stormy home makes its own tempests. Emotional strain is sometimes occasioned by mere thoughtlessness which proves more irritating than the guilty member knows. Joy or bitterness is largely an outcome of the cultivation and guidance of the emotions. While

this principle applies to all personal relationships, it is especially important in marriage.

Let us consider the emotions in two groups, first those in the range from love to hatred, and secondly those in the series extending from fear and anxiety on the one hand to contentment and a sense of security on the other. The love and anger emotions are opposite forms. Every expression of love strengthens the bonds of the home, creating happy memories and increasing the pleasure tone of family life, while outbursts of anger, irritation, peevishness and faultfinding are like acids thrown into the face.

The score of family success is built up by all acts of delicate mutual consideration, and lowered by every act of irritation and especially by uncontrolled outbursts. Anger, however, is not a sign that the marriage has failed. Occasional outbursts may be met constructively if the persons will penetrate beyond the mere upheaval to the unsolved problem or unrelieved tension which causes the flare-up.

Much possible unhappiness can be prevented if each will take pains to realize how the other thinks and feels. The same person can be pleasing at some times and irritating at others, and the one who is inclined to be careless can correct these tendencies and get in the habit of giving pleasure instead of annoyance.

Each member can determine his own behavior and

in part that of the other, for critical attitudes provoke resentment and opposition and angry outbursts tend to produce responses of the same kind. When, however, irritability is simply due to fatigue or ill health it should be soothed at the surface and treated at its source.

Gentle words calm tense situations, but harsh words cut like sharp weapons. An old rule is to count ten when angry before speaking, another is for both not to be angry at the same time. It is better still to recognize that anger is a signal that something needs correcting, probably as much in the disposition of the one who is angry as in the behavior of the other, but often on both sides. It is easy to say too much when angry. Anybody can do that. But it is a fine achievement to analyze the situation in which anger arose and to find some constructive solution. When people who are otherwise lovable fail to restrain their tempers their words should not be taken too seriously, but, on the other hand, the person who has said an unkind thing ought to make amends. This is a debt which every self-respecting person should pay, but the one to whom it is due should receive it with affectionate response rather than as a thing demanded.

One test of a good home is its ability to heal little hurts and forget many things that would cause irritation. If these are put behind the two lovers they

Harmony in Marriage

are harmless, but, if piled up between them, small bits of unpleasantness will finally produce a wall of separation. For this reason little misunderstandings ought to be cleared from the way as soon as possible, and the two ought to have the rule never to begin or close the day with any hurts unhealed or offenses unforgiven. Let the harmony of the home be like a tapestry which either member would hate to tear. If torn it may be mended, but it is better not torn.

There is no doubt that much trouble is caused when people in a nervous or critical attitude make mountains out of mole-hills and create tempests over trifles which could be turned aside with tact or with a sense of humor. To laugh over difficulties often reduces them to a fraction of their apparent size. People should cultivate the art of laughing together, both when things are going well and when they are not going so well.

Another range of emotions extend from fear and anxiety at one end of the scale to confidence and a sense of security at the other. How can the family overcome anxiety and distrust? Some forms of fear and lack of security have to do with circumstances outside the family over which we have little control. Yet it makes a world of difference whether we center our attention on the hopeful and constructive features of a situation rather than on those elements in it which seem dark and discouraging.

How the Home Can Succeed

There is no situation so favorable that a gloomy aspect may not be thrown over it by conjuring up all possible grounds of anxiety, and there is none so unfavorable as to be without some ray of hope. Hope is the child of a vigorous imagination seeing possible ways out of difficulty and new pathways toward success. Two people with hopeful spirit can find some happiness even in difficult circumstances, and with such an attitude they are in a better position to change their circumstances.

If you are married to a person who suffers from anxieties and fears, be sympathetic but do not share the moods of gloom, rather let your attitude of courage and good cheer brighten the atmosphere. Take these emotional fears and worries in a scientific spirit; make them unnecessary so far as possible, and help your partner to overcome them by thinking thoughts of happiness and confidence. At the same time realize that a person's moods are not to be changed by mere exhortation and that underlying problems can best be discussed when the mate is in a more cheerful frame of mind.

One of the most crucial forms of confidence is confidence in ourselves. The home provides a service of greatest value when it gives the individual a place where his necessary self-esteem receives support. By building such a home two people provide a refuge from the storms which beat inevitably upon

every life. Whatever stress individuals have to bear outside, whether of opposition, conflict, disapproval or misunderstanding, those tensions should be relieved in their own home. For this reason each member ought to be sensitive to the strains that the other has to bear and ingenious in providing a refuge. In the quiet haven of mutual confidence troubles can be forgotten, or at least minimized. That is one reason why they should not be hashed over more than necessary.

The world wounds us at times, let the home heal us. The world deflates personality, let the home restore it. It is of inestimable value to a person if he can have a place where he is first, and where all that concerns him is of supreme interest to another. If, however, in addition to the normal strain and stress of life there is tension at home, where it affects personality most deeply, both the happiness and the success of the persons involved will be imperilled.

Let the husband, tired from his duties come to a home of rest and comfort; and let the wife who has struggled during the day, whether at home or out in the world, find quietness of heart at evening time, or pleasing social contacts in company with a husband who understands her needs. Many a person goes out to win his battles through the constant help and reinforcement of his home, and such a one has a strength and poise hard to beat down. Let both

work together to make their home a tower of strength and a citadel of peace.

The most important of all causes of emotional security or insecurity, of confidence or fear, are within the close relationships of the mates themselves. No external circumstances can give such full assurance as the complete trust of the two in each other, and no outside occurrence can strike one down so completely as a blow at mutual confidence from within.

Artistry in family living, then, becomes a matter of the skillful cultivation of love and confidence and the eliminating, or at least making constructive use of the emotions of anger and fear. Careless drifting into turbulent emotional waters marks the danger of failure. Every situation which tends to call out emotions of anger or fear should be re-examined and reconstituted in such a way that the constructive emotions of love and confidence will become operative.

Jealousy is a sort of combination of fear or emotional insecurity with anger and resentment at some real or fancied attack upon the security of love. It may arise mainly from thinking more of one's own need of love than of giving love in fullest measure. If jealousy arises either in your own mind or that of your mate, it may be unfounded and yet difficult to deal with. It is an occasion for making the utmost

use of thought but little use of the tongue. Often it is as much a sign that the marriage needs attention from within as that it is attacked from without. To meet the situation constructively by giving renewed love is better than to indulge in suspicions or upbraidings. Jealousy sometimes arises because one of the pair is too possessive and is of a suspicious disposition.

If you are jealous it means that you are not quite sure you are making your love satisfying to your mate, and if you deal with the situation by making a scene or by the curtain-lecture method, you make the wound deeper and run the risk of alienating the other, perhaps unjustly. It is better to deal with it by drawing so close together that it will be hard for anything to come between you. As you do not wish to suffer the pangs of jealousy in your own heart, be even more careful not to give occasion for it in the heart of your mate.

Emotional difficulties are danger points in the personality of one or both of the mates or in their relationship one with the other. In most cases they are best met by building up a large fund of understanding, confidence and common interests. As little physical symptoms often disappear when radiant health is gained, so also many emotional symptoms vanish like shadows when love shines with steady light and there are real goals ahead.

5. GOOD TIMES TOGETHER

The married person may well cultivate the arts of being interesting, amusing and encouraging, and also of being a good listener appreciative of what the other says and does. One needs to learn to enjoy the good traits of the person to whom one is married and even to appreciate on occasion his amiable faults.

Homes that are gay with laughter and good cheer will bear the burdens of life more easily, and shafts of difficulty and adversity will not strike them down. Recreation, especially, lightens burdens of fatigue and care, and at the same time promotes harmony and gives life a good taste. It is well named when it re-creates, and every home ought to build into its experience plenty of good times planned and carried out together. Therefore, the two should be alert to find the available things that are fun to do together.

While men have their sports and games and women have their special interests, there is a large place for happy times in which the husband and wife play together. If the husband likes hiking, camping and swimming, let not the wife be content to live merely an indoor life. If the wife enjoys concerts and plays, the husband may well learn to share these pleasures if he does not already appreciate them. Each wants to give the other a full and glowing life, and each may gain, even from the personal

point of view, by learning to enjoy the things the other likes.

Happy is the wife
Who knows how to be a playmate
To share and enrich her husband's leisure

And happy is the husband,
Who is a giver of good times,
And a comrade to his wife.

For many burdens and cares
Must be shared within the home,
But in good times together,
They lay up larger stores of joy.

6. CONTINUING TO BE LOVERS

The vows at the altar do not make further courtship unnecessary, but prepare the way for it to be more complete. Persons who have learned how to please each other before marriage ought to continue to develop this art afterwards. Law, custom and a marriage certificate cannot make a home, and even the promise to love while life shall last is not complete unless it is carried out continually in words and acts. Married people should be lovers and sweethearts no less than engaged people are, but more, each stimulating the normal love impulses of the other by being provokingly lovable. The period before marriage is an apprenticeship in love. After marriage comes fulfillment.

People who continue their lovemaking at home do not need to seek comfort from outside adventures, nor even to spend much on expensive entertainment; but the home in which either one is starved in the emotional expression of love is an incomplete home and more subject to the invasion of outside attachments.

Emotional non-support may be as serious as financial non-support in its effect on the inner life of the mates. Do not take everything for granted, but make your love so secure that if the choice of life partners were to be made over again each would choose the other. Remember that your mate has a perfectly natural desire for attention and appreciation from you.

Be certain that you measure up to the pattern of affection to which your mate has been accustomed. If the bride's father was an ideal lover to her mother do not be less so to her. If the bridegroom's mother set a high ideal of affection and tenderness, do not fall short of that standard. If, on the other hand, the childhood home was less than happy there is every reason for going to the opposite extreme so completely as to stamp out the fear that unhappiness may be normal to married life. In giving affection do not be surpassed by any other home.

CHAPTER III

HOW CAN MONEY HELP OR HINDER?

THE financial ways of a household help or hinder its success. Many families make this side of their life a real expression of mutual regard and of team-work. Some have difficulties caused by outside factors over which they have little control, but are like good sailors taking the waves with skill. Whatever the circumstances, there will be need for planning and efficiency. In some families financial troubles come by the way of thoughtlessness, but in other cases troubles over money are merely symptoms of deeper disharmonies that lurk beneath the surface.

I. CHOOSING OUR GOALS

In a practical spirit the family must study how to make the best use of material things, meeting its needs wisely, living within its income, avoiding debt, providing for security, planning for advancement, and using financial experiences as projects in cooperation.

One of the easiest roads to trouble is the effort to make an impression. Among all forms of freedom one of the most helpful is freedom from the notion

that if the Jones are extravagant we must keep pace with them. Emancipation from such folly is a form of growing up and is very helpful to peace and harmony. People must have the courage to live simply.

The family should consider its scale of living, not as an end in itself but as a means to higher ends. Some families needlessly sacrifice ease of mind to a misguided struggle for wealth, thus becoming so busy, so burdened and so anxious that there is little room in their lives for love and fellowship. Thus they sacrifice the greater values for the lesser ones.

Many a couple starting at the bottom have worked their way together and taken necessary hardships in the spirit of a lark. A sense of humor certainly helps. William Rainey Harper, the great first president of the University of Chicago, said that there were times during the first five years of their marriage when neither of them could mail a letter because they did not have enough to buy a stamp. But they had a wonderful time.¹ Poverty is not the greatest handicap, and riches are not necessarily a boon in marriage. It is necessary that the material needs be met, but an even greater need is to recognize that material things in the family are means to such ends as fairness, mutual consideration and thoughtful provision of opportunities of culture and of fellowship.

¹ See *Good Housekeeping*, June, 1938, p. 27.

The homemakers must choose their goals wisely and work toward them with skill. The home is a setting for love and fellowship, and people who have these things get a good return for their efforts, while lacking these their money is wasted whatever else they have.

2. FINANCIAL TEAM-WORK

In the first place, there must be financial teamwork. Before marriage each made final decisions about spending the personal income, but if one should continue this attitude into marriage he would be carrying a single person's type of mind into a married person's situation. Marriage is a financial partnership in which each must be considered. Without learning this lesson the partners are not likely to have harmony, for if the members of the family put themselves in competition for the income there will never be enough, and this attitude will set them in opposition to each other.

One sees families in which a husband maintains a luxury account, while not providing spending money for his wife; or he keeps the money in his own hands and doles out small sums, as to a child. One who spends money freely for himself, but never takes flowers or other tokens of affection to his wife, is far from being an artist in the use of money; and

one who is a despot in financial matters will find it harder to rule over the heart of a mate. If the husband has personal spending money so also should the wife. If, on the other hand, the wife has brought money into the family she should guard against a perhaps natural tendency to play the moneyed person. A wife should face the duties and necessary economies of the home with loving care and thoughtfulness. If, on the contrary, she is negligent of the home and if she uses money carelessly and always calls for more, financial trouble will not be far off. The happiness of many families has been wrecked on such reefs.

Many homemakers, on the other hand, have been proud of their success in using limited resources with such skill as to achieve a standard of living which usually goes with more ample means. The real level of living, however, is mainly an inner matter: not what the lamps cost, but what kind of books we read in their light; not how elegant the chairs, but what kind of talk we have as we sit in them. Thus, even families which have the hardest going financially still can have the lift of high fellowship.

3. SHALL BOTH WORK OUTSIDE?

In many families it is a practical necessity for the wife to work outside as well as the husband, and

inability to avoid such a necessity should not be a cause of embarrassment. Freedom of women to work for wage or salary has advantages. In some cases it relieves the necessity of an undue postponement of marriage. In others, special abilities of the wife make it desirable for her to work outside the home. Yet marriage itself is the finest sort of a career, and it is detrimental to family life when those women who should be devoting their best talents and energies to the high profession of being wives, mothers and homemakers are compelled to give so much of themselves to the outside world that they have only margins of time to give to their homes. The wife working efficiently at home is a real producer, in some cases saving quite as much as she would earn otherwise.

When the wife has a job more help will be needed at home. As the two are both working away from the home during the day it will be all the more fun doing things together in the evening. In those cases, not unknown, in which the wife's earnings are larger than those of the husband, this fact should not cause him any embarrassment, for a small wage is not a gauge of personal worth.

4. THE BUDGET: A PLAN FOR SPENDING

Most families will have to get into the habit of holding their purchases up to careful scrutiny, asking such questions as: Do we need this? Does it fit into our scheme of living? Will the purchase of this throw our spending out of balance and make it impossible for one or both to have things which we need even more?

Such questions will call for a plan of spending, a budget to show where money goes and how far it will reach. Such a plan is a help in buying wisely and keeping out of debt. Some insurance companies and banks have budget books and pamphlets showing how a family should use its income and how its members may make economies without sacrificing welfare. These are well worth having for their help in planning the family expenditures, but any ready-made scheme must be adapted to the particular case.

In a general plan distinguish between needs and mere wants, and take care of needs first. Make allowance for the type of income; whether a fixed amount, or the fluctuating returns of many lines of business and some professions. Where the amount per month varies, budgeting will be more difficult, but expenditures should be on a scale allowing for possible shrinkage. There should also be some provision for expenses that no one can foresee.

When both are earning it is well to set the standard of living as close to the husband's income as possible, because the wife's earnings may be interrupted by the coming of children, at which times there will also be extra expenses. It is better if possible to put the wife's earnings into a fund for children and their education, or for the purchase of a home, or for saving. If the family starts out on a budget absorbing the entire earnings of both, they may have to lower their standard at a time when it will be difficult. Remember that the total income is to be used over a period of years for the greatest good of the family, including parents and children.

Debt is an added load, easy to acquire and hard to pay. Beware of borrowing, and do not assume obligations that are likely to strain the family, because they are likely also to result in loss.

The couple starting out may well think of their needs under the following headings: Housing; Furniture and equipment; Food; Clothing; Running expenses; Health; Improvement; Savings.

Housing. Housing should be determined by comfort and general adaptability to the family's needs. The rent should not be more than one-fourth of the total budget, although in many cities rents are such that the proportion for this item may have to be increased.

If a house is purchased or built, it should not ordi-

narily cost more than the family's income for two years, for it is not wise for any family to load itself with a burden of debt which may enslave them to interest and other payments. Whether the house is owned or rented, care should be used in keeping it in as good condition as possible.

The outward things of the home should minister to the inner values. Restful furniture, good light, cheerful colors as a background for kind looks and happy expressions, these combine the outward and the inward things into a harmony.

A simple rule for getting twice as much value for the money we pay is to have twice as good a time in the home. We get our home values not from the way things look outwardly but from the way we feel inwardly. A man does not want to have things painfully in place, nor would a child want to live in a house so unruffled that he could never play at home nor have a pillow fight with his parents? The house exists for the family, and not the family for the house; therefore, it should be a help and not a burden.

There are great satisfactions in owning a home, but also risks under present conditions. It is not wise for the ordinary city family on a small income to attempt to buy a home because there is the possibility of unemployment or of being compelled to go elsewhere for work. It is to be hoped, however, that the

unsatisfactory elements in the situation as regards both employment and housing may be remedied, so that those families which desire homes of their own may have them. Young homemakers should be on the watch for opportunities to aid sound movements for better housing.

Furniture and Equipment. In the past some young couples have overloaded themselves by purchasing a houseful of furniture on credit. Then in times of stress they have had to give up the furniture and have lost all that they had paid on it. It is better to begin simply, if necessary, and to buy a few articles at a time. Moreover, every young couple by looking around can find a few pieces at little expense. Some of the finest furniture in existence has been stored away, so that occasionally a real find may be brought out and refinished for the new home. This is fun for the homemakers and gives the satisfaction of saving. At the same time it rescues some fine pieces from oblivion and puts them to a good use.

When the family sets out to buy furniture or equipment the members should be guided by their own needs rather than by sales pressure. They should also buy from reliable concerns, because there are many things which look good but really are not. Where there are cooperative stores the family should inquire about the benefits of membership. One's

home is a place to live in and not for show. There is little comfort in having costly things if there are worries attached to them. On the other hand, those who have money to spend may well use some of it in beautifying their homes. The reading of one or two good books on interior decoration may make an almost unbelievable difference in the attractiveness of a home and, at the same time, involve little or no extra expense.

Food. Almost any family, with care in buying and preparation of food, may be well nourished on a fraction of what thoughtless spenders might use. Both as a homemaker and a hostess the woman who can prepare tasty dishes is prized. Though many young women in these days marry without much experience let not the bride remain inefficient in these matters. She should study the art of preparing simple and favorite dishes unusually well and serving them in an atmosphere of good cheer for such meals prepared at home provide a better foundation of health as well as a substantial saving. To assure the latter, however, the family must avoid waste. The housewife who wishes to buy most wisely in accordance with her circumstances and for best results in health, should get the government reports based on scientific studies on diet and health which offer suggestions for families of various sizes and on different levels, such as "a liberal diet," "an adequate

diet at moderate cost" and "an adequate diet at minimum cost."²

The family of limited means should keep away from expensive places and avoid extravagant entertaining. They should know that fruits, vegetables and fish are cheaper and also better when they are in season.

Clothing. Care in buying clothing and keeping it in condition will enable the family to look well on a moderate expenditure, while with carelessness they are not likely to look well on any amount. "A stitch in time saves nine," and the nine are not only laborious but costly. The habit of folding, brushing and hanging up clothing and of keeping shoes in good condition will result in saving, because the wearing apparel will look well as long as it lasts and will not need to be replaced so quickly. True style is a matter of dressing carefully in a way that fits one's individuality and not by mere caprice of fashion. A good appearance is a matter of knowledge and study issuing in good taste.³

Running Expenses. Running expenses include such things as heat, light, gas and service. A well managed household is one in which electricity, gas

² These can be secured from the U. S. Bureau of Home Economics, Washington, D. C. Free pamphlets issued by the Metropolitan Life Insurance Company of New York also give good advice.

³ See *Fashion is Spinach* by Elizabeth Hawes, Random House, N. Y., 1938.

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and water are not wasted, and the heating plant is regulated properly. Little savings in these matters are worthy of attention, for running expenses will run away with the budget if not watched. When necessary, outside service can be dispensed with almost entirely, for it is better to do one's own work than to run in debt to pay the cleaning woman or the handy man.

Health. The best medicines are air, water and sunshine, and the best safeguard of health is exercise. For many this comes naturally with work. Others, whose daily program is a sedentary one should plan carefully for good times together which will also give exercise. Games, hikes, swimming, tennis and such things are more fun than high priced recreation, and at the same time they are wonderful for the health.

In addition to the health benefits provided by nature every family will need the care of the family doctor and of the dentist on occasion. When you need a physician get a reliable one. Prevention is better than cure. Regular visits to the dentist give better results and cost less than neglect of the teeth. Also the family should investigate the group plans for hospital service on the basis of small regular payments.

There are a number of "don'ts" in the health world. Don't get the habit of depending on the

drug store for health. Most of the money spent on patent medicines is wasted if not actually detrimental. Don't waste money on quacks, and don't depend upon mere tricks for keeping up mental and spiritual health. Let health grow out of wholesome adjustments to life.

Don't jeopardize health and happiness by alcoholic drinks. A recent report has indicated that with the increase of drinking there has been a striking increase of uninsurability of men under thirty due to alcoholic causation. A person who for this cause is not even insurable is not likely to be a success as a marriage partner. Alcohol has ruined countless homes. Shakespeare commented on the fact that men will put an enemy into their mouths to steal away their brains. Strange it is that people will take into their homes an enemy that steals away the happiness of so many. People who feel that they simply must follow any custom which others set will need to get down to more basic thinking if they are to make much of a home.

Improvement. Improvement as an item in the budget means that the family needs to spend money for books, magazines, music, entertainment, and vacations, as well as for education of children. Under this heading also come the support of the church and such philanthropic enterprises as particularly appeal to a studied interest. Whether the income is large or

small it is desirable to study how it can be used to gain the greatest amount of real benefit, and to consider how the use of money can be harmonized with the greater satisfactions that wealth cannot buy.

A certain broadening of interests results from giving even a little. Contact with great causes opens up new areas of the finest fellowship, educates the family in sympathy and increases its grasp of world affairs.

Saving. With employment and efficiency, the husband and wife ought to have a plan for saving. It has been found that families which do not live up to the full extent of their income but save some small part at least, make a greater success of their family life. It is well, if possible, to have an account at the bank held jointly. The family ought also to have the protection of insurance with some carefully chosen company, with policies representing about twice the annual income for the protection of the wife, and when children come about twice the annual income for each child. Premiums should be paid for on an annual, or quarterly basis, since policies for which weekly payments are made are much more expensive in proportion.

A plan for saving will be possible for the ordinary couple only when they guard against loading the financial canoe with a mass of things bought on "easy payments." Sometimes, without reckoning carefully

the sum of them, young people assume more obligations than they can carry. To live within one's income is a satisfaction: to live beyond it endangers not only credit but also the rock foundation of personal freedom. Moreover, saving and paying cash for things which we really need makes possible a considerable increase in the number of real needs that we can satisfy. Installment buying is usually very expensive business, and buying things that have no real value for us is sheer folly.

5. OVERCOMING INSECURITY

As we wish our own families to be secure let us also cherish the same ideal for all other families, and recognize that national success requires that all worthy persons shall have a chance to be self-supporting.

Families that are in financial straits should not give up hope, nor lose their sense of dignity. Those who have love are rich in spite of all material limitations. Such people can laugh at a degree of misfortune that might wreck others less firmly grounded, and if defeated temporarily they can start again with united strength.

This does not mean, however, that we look upon inadequate incomes with any degree of allowance, for the lack of work and of a living wage in mil-

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lions of American homes handicaps their homemaking efforts and rocks the very center of our national security. Both as homemakers and as citizens let us keep the main aims in mind, and realize that economic resources exist to meet human needs. In a great and intelligent civilization richly blessed with natural resources the material aids to a good life ought to be within the reach of all. Let the home-builder be also a civilization-builder by contributing to a neighborly and democratic philosophy of life, so that no one will want too much and no family need be in want.

CHAPTER IV

PHYSICAL HARMONY

PEOPLE who have a wholehearted and unselfish devotion to each other will learn some things almost instinctively, yet in other matters they will need instruction. No person is born a husband or a wife, but the honest hearted lover can learn to be one or the other. It is worthy of special emphasis that the two must continue to be lovers if they are to know fully what it means to be husband and wife.

I. THE POINT OF VIEW

The existence of physical differences enables the mates to benefit and supplement each other in many ways. Marriage exists in order that together the two may have the most complete fellowship. It is founded on the differences which add to mutual attraction. Without these differences life would be shorn of the romance of courtship, and the joys of family experience. Because of them, married lovers are able to charm and delight each other in many endearments of daily life.

At the same time their differences in emotional nature require understanding. The comparatively

steady nature of the husband's emotional life makes it all the more necessary that he understand the ebb and flow of his wife's vitality, from the periods when she is less vigorous physically but unusually sensitive emotionally, to the times when superlatively full of life she longs for fullest renewal of romance. The wife should not expect her husband to share her moods fully, but taking him as he is, she should be delicately skillful in stimulating and appropriating his manly impulses of love. With such an understanding the mates will be friends and partners of the closest and dearest kind, and more. The something more is expressed in the sex relationship.

Sex in marriage is not merely a physical pleasure but an expression of pleasure in marriage itself. However it is not, as some have seemed to think, the only key to marital happiness.¹ Marriage is a union of personalities and the sex relationship is an expression and a symbol of that union. Harmony in personal relations aids physical harmony, and vice versa.

Formerly some held that only men were strongly sexed. A better understanding reveals that while individuals differ greatly the sexual needs of women are as real as those of men although different. The fact that the sex impulse is more easily aroused in

¹ Cf. *Psychological Factors in Marital Happiness*, by Lewis M. Terman, McGraw-Hill, 1938, p. 376.

men, and that in some cases it is never fully awakened in women, has misled many about woman's nature, but the wife who is normal in this respect may congratulate herself that she is not lacking in one of the endowments of a complete personality. She can the more perfectly give and receive full happiness in marriage and can experience a harmony with her husband that will strengthen their union.

The powerful natural energy of sex becomes an aid in marriage when both mates maintain their attractiveness for each other, and when they understand how to use their marital union as an expression of love and of delight in each other.

A helpful point of view about the sexes is given in the Book of Genesis, in which we have the statement that God made the race male and female. This is followed shortly by the declaration, "And God looked upon all that he had made, and behold, it was very good."²

A less happy idea, coming down from ancient times and still persisting in some quarters, is that the body is evil and is an impediment to the soul. This leads to an unworthy view of bodily functions, whereas respect for marriage makes it natural for us to think of marital union as an expression of love and fellowship.

This is in accord with a right understanding of the

² Genesis 1:31.

place of physical things, for they get their meaning in relation to their use. As in the piano the metal and wood, though material, are aids to the production of music, as the fingers of the artist are identified with his work, so the body is an instrument of personality, and not an impediment unless abused.

In marriage the element of mutual respect and of regard for the sacredness of the family makes sexual union a fine and delicate means of expression of the grace of true love. When this outward expression is frustrated the excellence of the personal relationship is likely to be impaired through resulting nervous tensions. Sexual union in marriage, then, is not thought of as a duty which one mate owes to the other, but as a most intense expression of conjugal devotion.

This also is a reason why sex outside marriage defeats the aim of our complete nature, which calls not merely for an appeasement of the sex hunger, but for a satisfying and stable family life. This gift when used for love and the family builds up personality, but used irresponsibly it makes for a shallow and distorted nature, which cannot permanently satisfy the love needs of marriage.

2. SEX DIFFERENCES UNDERSTOOD

A young woman went to an older friend and said, "I am going to be married, but I don't know what it is all about." There are many like her, and perhaps as many more who know certain things in a misleading way. Persons approaching marriage and others who have entered it ignorantly are likely to need plain and concrete instruction dealing with the names and functions of the most important organs of sex. In the past an over prudish point of view has been unwilling even to learn names for these parts of the body.

The bride will find that the husband's special organ for sexual union, the penis, is capable of becoming considerably enlarged for the experience of intercourse, so that it becomes stiff or erect. In this condition it projects outward at an angle which facilitates entrance into the vagina of the wife, which is able perfectly to receive it to the mutual pleasure of the mates. At the end of the penis the glans, or head, always maintains a soft and velvety condition. In this part of the organ the husband's sexual feeling is largely centralized.

While the body as a workshop is always a marvelous thing, it shows remarkable mechanisms in some of the sexual organs. The scrotum or flexible sac hanging back of the penis contains the two testi-

cles, which are egg-shaped glands containing a series of tiny tubules in which sperm cells called spermatozoa are produced. In the intermediate structures is manufactured the chemical product called the male sex hormone which circulating day by day in the blood stream beginning at puberty acts to produce the traits of manhood, to aid physical and mental vigor, and to condition the system for sexual sensitivity.

The spermatozoa of microscopic size exist in the semen, a fluid which is produced in the testicles, prostate gland and seminal vesicles, and is discharged at the climax of intercourse each act carrying hundreds of millions. These tiny sperm cells are vigorously active in the semen and in the secretions of the vagina, and if one meets and unites with an egg in the body of the wife, conception takes place. Within a minute or two from the time of its discharge the sperm cell may have passed from the vagina into the uterus, and in an hour, or a few hours, it may have reached the oviduct.

Two smaller glandular sacs, located back of the bladder are called the seminal vesicles. These secrete an opalescent fluid, which with the addition of the secretion of the prostate gland, constitutes a large part of the semen, and acts as vehicle and stimulant for the spermatozoa.

As all the sex glands are secreting steadily, the sup-

ply of semen and its vehicles at times becomes such that distention occurs all along the tract. This produces a condition of sexual excitability, but Nature provides for occasional relief through emission of semen in sleep with sex feeling and usually with an erotic dream. In the case of a married man this condition gives an impulse towards the marital relationship with the wife. This urge is therefore a sign of health and of love rather than an unworthy thing as some have thought. Since men are accustomed to seminal emission from puberty onward the sex urge is more definite in the normal experience of the groom than in that of the virgin bride.

The female sex organs are chiefly internal. Between the thighs lies the vulva with the "outer lips," or fleshy folds, called "labia majora," and the "inner lips," thinner folds, called "labia minora." Beneath the anterior junction of the "inner lips" is a very important organ called the clitoris, whose only purpose is to give sex feeling. This is a sort of miniature female replica of the male organ, and, like the penis, capable of erection in sex excitement. It is, however, very small. In perfect intercourse this organ is intensely stimulated by contact and by friction.

Within the vulva is the opening of the vagina, a passage lined with mucous membrane and circled by a loop of muscles, which in time of sex excitement relax to contain the husband's organ, and adjust

themselves to it perfectly. The inner vulva is provided with glands which provide a transparent fluid for the purpose of lubrication enabling the husband easily to effect an entrance. However, if the wife's sexual feelings are not aroused the entrance may be dry and unready. In this condition intercourse is likely to give discomfort which defeats the true aim of harmony and mutual delight.

The muscles looped around the vagina are capable also of spasm or closure in some cases of fear and mental antagonism, so that extra gentleness is required in these cases, otherwise the sex relationship may become unpleasant or virtually impossible.

In the condition of virginity the entrance to the vagina is partly covered by the hymen membrane, with an opening that can stretch easily an inch in diameter. Occasionally this will have been enlarged by local treatment by a physician. If this membrane remains and is nicked by intercourse, some pain will be experienced in the first act of union.

In the past the few drops of blood thus caused have been valued as proof of virginity. It may be argued, however, that a woman's virginity may be assured without this particular test. If, however, the bride is willing to have the sex life start with some discomfort or pain, and will make allowances in her mind for this sort of initiation, there is no great difficulty for the majority of women; for in many cases

the distress is slight and the bleeding confined to a drop or two, so that even at the start pleasurable feeling predominates.

In a few women, however, the hymen is so thick that treatment is needed. A physician can easily correct the situation in such rare cases. As gentle stretching is one method it is becoming not uncommon for medical counsellors on marriage to advise self-stretching of the hymen and to let the sensible bride herself undertake the process by dilating the entrance to the vagina daily with her fingers just before marriage, and, if after marriage there is difficulty, to continue the process. This will usually remedy those cases which would otherwise cause difficulty in early sexual adjustment.

Examination of both parties by a physician is desirable in a number of ways. The doctor's counsel will help the couple to meet any special problems that they may have, and to remove fears or false ideas.³

At the end of the vagina and at right angles with it is the uterus or womb, which though only three inches long can grow to hold a child. The sperm must pass from the vagina through a narrow neck into the womb if pregnancy is to take place. From

³ If there is any possibility that either may have been infected with venereal disease prompt and thorough treatment by a reputable physician is an absolute necessity, and marriage must be postponed until cure so that infection of the partner is impossible.

the upper and outer corners of the uterus the Fallopian tubes lead right and left to the ovaries.

From the ovaries eggs, one about every twenty-eight days, are released into the Fallopian tubes. If impregnation does not take place the egg, which is the size of the tiniest period in print, is expelled and menstruation occurs. The ovaries also produce hormones, which enter the blood stream and produce the traits of femininity.

In physical union it is desirable that the various sex parts should be brought into activity and vitality, each in its appropriate way. Perfect success at the beginning is almost too much to expect, but patience of each with the self and with the other will usually win its reward, for both husband and wife will improve with experience. Months may be needed for complete adjustment.

3. THE HONEYMOON

The honeymoon is a time set apart for the beginning of various new adjustments, and it ought to be a comparatively brief period free from hurry and distraction. It is better to spend it at some restful place, such as a hotel or cabin by a lake than in traveling and sightseeing. Weddings should be early enough in the day to enable the bride and groom to

have their evening together at the first place of destination, rather than to spend it in traveling.

This period may be made a time to which the mates will look back with wonder and delight, and for this reason it is of the utmost importance that the husband and wife should know how to bind their lives more closely together. During these early days it is possible for the husband to show his bride that love in marriage is even more beautiful than anything she has ever known before, and it is worth everything if they can start their life together in that way.

Whatever else a wife wants in her husband, the normal wife is sure to want him to be a lover. This will help him during the honeymoon to dissolve any barriers of uncertainty or fear that the bride may have. If, however, he breaks through these barriers with harshness, the two may remember the beginning of their marriage with unnecessary pain and regret. Let not the husband think that just because the wedding has taken place he may demand intercourse, for to approach this experience as a right to be claimed may spoil it temporarily for both.

At all times, and especially at the time of timidity and uncertainty of the inception of the new relationship, the wife wants to be courted and loved rather than forced either physically or mentally. Her nature is such that love means everything to her, and

the tenderest and most intimate physical expression of union may be made such as to thrill her whole being.

Great gentleness along with strength on the bridegroom's part will be well repaid. As he has wooed her and won her to marriage, all the more should he woo his bride to the new experiences. It is only the occasional woman who will respond best to the cave-man type. The bridegroom's purpose is not to gain something for which he has long waited, but to lay a foundation for a lifetime of happiness together.

On the other hand, let not the bride insult the husband who is keeping himself for her, by regarding his passion as something unworthy. This is an affront to his manhood and unworthy of her as a mature woman, because absence of desire is a fault on her part.

4. LOVE PLAY

The young pair will realize that it is more artistic to surround their sexual union with an atmosphere of play and wooing. In marriage there is not only joy but playfulness. This is especially desirable in preparation for complete sexual fellowship. The husband naturally delights in fondling and caressing his wife, using hands and lips freely, and when she is awakened she will want to respond, each feeling that every part of the body of the other is inexpressi-

bly precious. Both should enter into this love play without the slightest fear and with mutual joy in contacts which give special delight.

5. SEXUAL UNION

When the husband is able to make his wife feel supremely happy in his embraces and kisses, it is altogether likely that she will be able to go along with him to the complete realization of the marital experience, making it a high point of love for both. For the husband the art of sexual love-making is to find the times when both can enter with splendid abandon into a passionate expression of their unity and also to discover the ways which are favorable to complete mutuality in this experience.

When the desire of the wife has been aroused she will experience a feeling of keenest delight in her husband and will be ready for complete intercourse. He may effect an entrance with gentleness, then after allowing enough time, a few minutes perhaps, for the organs to become adjusted to each other, he may begin movement slowly so as to avoid premature climax, which a young husband is likely to experience through nervousness even for a considerable time.

Rhythm has a part to play in sexual union. The husband almost instinctively finds himself moving

and the wife may learn to respond in somewhat the same way. With variation in closeness and contact, and in vigor or activity, perhaps with vigorous thrusting on the husband's part, the two will gradually experience an increasing sense of oneness, of well-being and of pleasure in each other.

They should learn to develop this experience at somewhat the same rate until both reach a climax of mutual pleasure and release of sex tension called an orgasm. This brings a flowing forth of the seminal discharge from the husband which has a soothing influence. In orgasm the wife experiences a series of quick breaths and muscular movements of an involuntary character which are a prelude to a climax of sensation followed by a sense of peace and well-being.

This moment in the love of the husband and wife is a most appropriate one for some word of devotion, mutual joy and appreciation. Moreover when this point has been reached the two should still remain together for a little time of gradually lessened love making during which there will be a gradual decline in sex feeling. This period will provide a pleasant aftermath.

Usually the two do nothing to renew sexual passion but rather let it decline gently. Presently they will want to go to sleep, perhaps in each other's arms. Some women, however, experience one or more pre-

liminary orgasms leading up to the final consummation of their sexual self-fulfillment.

In both sexes nature has provided a general pattern of success in marital union and a variety of possible variants of the pattern, and it is highly desirable for both to secure complete expression of sex as provided for in the nervous and glandular system. Chronic sexual dissatisfaction is detrimental to the wife's nervous health. It is noteworthy that sexual health and nervous poise are related to each other.⁴

It is to be remembered that the sex part of life interacts with every other part, being affected by health conditions, by the degree of freshness or fatigue of the individual, by harmony in personal relationships in general, by mental poise and calm, and by the question whether the physical experience is something which is sought merely for itself or whether it is a culmination of an attitude of mutual self-giving which permeates all the experiences of life.

The first principle is mutuality. Let the complete sexual expression of married love be sought when it is agreeable to both. It will be found that a finer and more complete experience results from modera-

⁴ Cf. *Thousand Marriages*, by Robert L. Dickinson, M.D., and Lura Beam, Williams and Wilkins, Baltimore; *A Research in Marriage*, by G. V. Hamilton, Albert and Charles Boni, New York, p. 543; *Factors in the Sex Life of 2200 Women*, by Katherine Bement Davis, Harpers, New York.

tion and from great consideration for mutuality. If the husband and wife seem to differ greatly in their sex needs, they will do well to learn patience, but also to make a determined effort to solve their problem.

How often complete sexual expression should be added to the ordinary endearments of every day is a matter for sensible people to decide in accordance with their own experience. Individuals and couples vary. In Terman's report,⁵ already referred to the great majority of younger couples came within a range from three to twelve times per month, with a few below three and a few above twelve. Frequency declines somewhat with age.

There is need of moderation in all good things including the sexual union of husbands and wives. The groom should realize that in the early enthusiasm of marriage it is possible to establish a habit of having union more frequently than would be desirable as a permanent thing. The bride also should know that it is possible for her to desire union more frequently than her husband can continue to be organically ready for it.

Sometimes the sexual needs of the wife will seem greater and sometimes those of the husband. The problem for the pair will be to understand each other well enough so that all occasions of sexual

⁵ *Op. cit.*, p. 270.

fellowship shall be mutually desired and mutually beneficial.

Many women have a peak of sensitivity just before or just after menstruation, or both before and after. There are some who believe that a more satisfactory marital experience is found by those who unite as they may wish at this time but maintain abstinence at other times. Intercourse before the mid-period results in the most frequent conception and in the week before the period in least frequency.

A word should be said about variety of procedure. The most usual way is for the wife to lie on her back with knees raised and thighs apart. At the beginning of marriage, or in case the wife's health is not robust, or during pregnancy, it may be well to choose other positions, for example with the wife above or alongside the husband. Coitus during pregnancy is often desired. It is necessary, however, that the husband be gentle, avoid undue pressure and stop one to three months before labor is due. In any case the husband will not impose more weight upon the wife than is pleasing to her.

The couple should experiment freely and use positions best suited to them, approaching this subject without fear or embarrassment. They are made for each other, and will find happiness in giving themselves fully to each other.

In addition to considerations of position the mar-

ried lovers may well give attention to the general æsthetic surroundings, that their high experience of love may be given a pleasing setting, neither in darkness nor in glaring illumination. Having a light, of course, is optional. Above all other things is the need of an atmosphere of mutual appreciation, of love and of peace.

6. OVERCOMING DIFFICULTIES IN SEXUAL ADJUSTMENT

Selfishness. Selfishness impairs all relationships in home life, including the sexual. The unselfish husband thinks of this form of intimacy in its effect upon his wife as much as for his own sake, while the selfish man uses sex as a mere personal gratification, and only aggravates his mate. He stimulates her sex passion but leaves it unsatisfied, giving her a sense of being abused and exploited rather than loved and treasured. So also the wife may on occasion fail to have sufficient consideration for her mate.

Both must learn to love unselfishly or they will never find the fulfillment of love's promise. The husband should learn to be sensitive to his wife's feelings, and each should understand the needs of the other.

Masturbation is an extreme instance of the use of sex in a self-centred way. The person who has become addicted to this immature practice and carries

it into marriage may be defrauding the mate and making the normal relationship difficult. It may be said, however, that those persons who are tormented with the idea that masturbation in early life may have ruined their chances for adjustment or for full mental and physical health need to be set free from a fear that is groundless.

Faults of Sexual Approach. By wrong approach the husband may fail to make the marital relationship a means of charming and delighting his wife, but rather may repel her. With a demanding rather than a love-making attitude he neglects to bring his wife's sexual emotions into life. From ignorance he passes through a sequence of haste, and clumsiness, causing pain and possible aversion. This can be remedied by attention to the woman's needs and the ways of satisfying them which we have discussed.⁶

Lack of Control. Another type of difficulty is experienced in a temporary inadequacy of the husband due to nervous fear that the new adjustment may be difficult. He may experience a quick ejaculation of the seminal fluid, after which he may be unable to bring his wife to her orgasm. Since the wife's emotional tide naturally rises more slowly, it is only by delaying his orgasm that the husband will be able completely to satisfy her. To learn this may take

⁶ In case a fuller discussion is desired, see M. J. Exner, *The Sexual Side of Marriage*, W. W. Norton & Co., New York.

time, but if he will think of his love rather than his fears, and in the course of experience will seek to discover the positions and movements which bring his wife to her culmination while enabling him to delay his own, he will find it possible to lengthen the time of intercourse to their mutual benefit.

The husband will find it desirable to make the entrance gently, to allow a little time for the vagina to adjust itself to his entrance, and to remain quiet for a brief time whenever his own climax approaches before the wife is ready for hers. As the wife develops her true sexual personality, which was dormant in her girlhood, she will be able to have her orgasm more quickly. In the course of a few weeks or months the two who started out requiring dissimilar periods of time will probably find that the wife's culmination can be brought about more readily, and that of the husband can be delayed.

When there is difficulty the two may need to give themselves with greater joy and self-forgetfulness to preliminary love play and mutual petting. On the other hand such difficulty may indicate that they need to devote more attention to the creating of harmony in the ordinary relationships of the home.

The husband should try to have the wife's orgasm beginning before he allows his own to take place. While this may seem impossible to some couples in their early experience, it can be achieved in time by

most. If after three or four months of marriage this is not found to be true, it will be time not to be discouraged but to seek advice.

Impotence. Seeming impotence is usually due to nervousness, fear, a wrong emotional attitude, or a wrong program of living. A young bridegroom who was working long hours writing a book, feared he was becoming impotent because he was frequently unable to carry intercourse through to mutual consummation. It was pointed out to him that as he was using so much energy in his work and was living a sedentary life, it was unreasonable to suppose that he ought to undertake intercourse as frequently as he had been led to believe. Relief of his worry along with a more sensible program of living brought improvement.

The impotence that some young men fear is usually imaginary. If a man forgets his anxiety and lives an active and wholesome life the occasion for his worry will usually vanish. If not it will be almost certainly curable through the help of a skilled physician. Paradoxically, however, alcohol first accentuates passion and in the end decreases sexual potency. A wife complained that when her husband was under the influence of alcohol he always wanted intercourse but was never able to carry it out.

Frigidity. Usually a woman should experience orgasm at least in a fair proportion of occasions of

intercourse. There are some women, however, who have well developed responses short of climax.

Women who are constitutionally frigid are few, perhaps one in a hundred, but those who are frigid because of mental factors, such as fear, worry or an unworthy attitude toward marital union, are many. Therefore, it is necessary to give attention to those cases in which the sex life is inadequate because of factors which could be improved. If the sexual experience is unsatisfactory, let the wife reflect that this may be a result of mental bias, and subject to correction. If she were hopelessly frigid she probably would not have loved ardently. Having so loved, let her realize that her coldness is in some degree inconsistent with her love.

Let such a person realize that the other values of friendship could have been secured in other ways. Any one incurably prejudiced against the marital relationship ought to remain unmarried or to discover whence comes her inhibition; but a woman who has entered marriage with this point of view ought to take herself in hand, to heal the sickness of her mind. Many women who have been frigid or partly so have been restored to normal, greatly improving their married life, through the removal of some mental or physical impediment to complete union.

Physical sex response takes some exuberance,

which the over-tired woman or the woman who takes little care of her health may not possess. Fullness and vigor of life are worth cultivating and preserving for many reasons, and for few, if any, more important than that they help the wife and mother to be her best in family life. However, it should be assumed that if sickness should come to either mate the other would of course, show all possible consideration, finding other ways of expressing love in tenderness toward the one who is ill.

Some women experience strong and frequently recurring sex desire⁷ and yet fail of sexual fulfillment with their husbands. Such a wife should not necessarily assume that the husband is at fault. In such cases a careful study of their problem, perhaps with the aid of a skilled counsellor, would be desirable both for the husband and for the wife.

As to mental attitude, though it is difficult by an act of will to change our deep-seated emotional reactions, progress can be made in this also when it is undertaken with patience and determination. The attitude of love should rule so that fear may be overcome.

When Adjustment is Difficult. In the rare cases in which a fully satisfactory adjustment is impossible

⁷ Cf. *A Research in Marriage* G. V. Hamilton. Albert and Charles Boni, New York, p. 543. *Sex Factors in the Life of 2200 Women*, by Katherine Bement Davis, Harper Bros., New York.

let the couple put all the meaning of their mutual devotion into the sex life they have and compensate by making the other parts of their experience together unusually happy and companionable. Although they fail of ideal physical adjustment they may find a total sharing of life that is a great joy⁸ to them through shared devotion to their children and through such common interests as the home, work and hobbies, friends and social activities, congenial intellectual pursuits, or devotion to art or to religion. The constructive thing is to cultivate success in other areas rather than to worry about a lack of physical adjustment. After all there is no way of achieving an ideal relationship for those who seek mere gratification. Sympathy and mutual confidence are the great goals, for, after all, the union of the two personalities is the main thing.

7. CONTINUANCE OF HARMONIOUS ADJUSTMENT

Successful marital union cannot become perfect all at once, but when the marriage is rightly conducted the blending of physical and spiritual elements is such that mutual respect and attraction increase and

⁸ Hamilton, *A Research in Marriage*, found a certain number of his families reporting that their marriages were successful even though mutually complete sex adjustment was lacking. Terman, *Psychological Factors in Marital Happiness*, found some such cases ranking high in happiness.

the two feel inexpressibly dear to each other. Such couples will have no use for divorce courts because to them marriage will be a fulfillment rather than a disillusionment.

SOME BOOKS THAT GIVE INFORMATION AS TO PHYSICAL
HARMONY IN MARRIAGE

Sex Life in Marriage, by Oliver M. Butterfield, Emerson Books.

The Sexual Side of Marriage, by M. J. Exner, M.D., Norton.

The Hygiene of Marriage, by M. S. Everett, Vanguard Press.

Plan for Marriage, Joseph K. Folsom, Ed., Harper.

Sex in Marriage, by Ernest R. and Gladys H. Groves, Macaulay.

The Marriage Manual, by Hannah Stone, M.D., and Abraham Stone, M.D. Simon and Schuster.

CHAPTER V

MEETING DIFFICULTIES CONSTRUCTIVELY

EVERY family has difficulties to meet and no two couples are just alike in their problems or in their adjustments. Some have their greatest difficulties in one realm and some in another. Certain families have a fine degree of adjustment in every aspect of life, while others at times become mal-adjusted at almost every point. Many have periods of harmony interspersed with experiences of discord. When issues arise it is of great value if members can learn to meet them constructively, using each difficulty as a means of better mutual understanding.

Every test which we meet successfully gives us a better approach to the next one. The difference between marriages which make a fine success and those which fall short is not that the latter have problems while the former have none, but that the marriages which succeed splendidly are those in which the members approach each question with patience and with loyal determination to find the answer. Even some problems that seem insoluble can be outgrown.

The family which fails to gain in marriage what

the partners seek is often one which allows little grievances and misunderstandings to accumulate until the sunny skies of love are overcast, creating an atmosphere in which fears, doubts and antagonisms creep in.

The person who is learning to see life as a married person and a homemaker, rather than an individualist, will ask: "How can this particular situation be used for the good of our home?" In single life a person can be "I-minded" and get away with it, although not well, but a married person must become "we-minded." Many of the troubles of family life are caused or at least aggravated by using the single person's approach.

I. DISAGREEMENTS

Differences in a family are differences within a unity. The united mind of the two is wiser than the mind of either individual. Each can learn from the other, and when disagreements occur both should work back from the particular difference to the essential harmony which unites. A marriage is not like a debating society, in which the aim is to win out against the other side, but a team in which the two need to learn how best to pull together.

Characters do not change magically at the marriage altar, and any two people who establish a home

together take into it some roots of disagreement. When such disagreements arise they should not take them too seriously, nor should one resent the fact that the other has a different point of view.

These differences may become stepping stones to finer adjustments or they may be turned into occasions of petty quarreling. In the latter case the two exhaust themselves by pulling against each other. Don't keep your mate on the defensive.

The strength of marriage is in harmony. Mere determination to carry one's point and, to "see who is boss," is a form of pride and selfishness. But as the love of dominating others is a weakness quite common to human nature the married person must guard against it. A person with an extreme love of argument must keep this under control, unless both can take pleasure in debate and come out happier. A great danger is for a partner who loves arguments to keep them going with a mate who dislikes such experiences. One form of this is nagging, a thing which nobody likes.

However unreasonable the mate's position may seem he cannot change his point of view on command. When conflict comes each should be big enough to think somewhat like this: "Although my mate's point of view seems wrong to me, yet his way of thinking must be important to him. We must work out a better understanding."

In a quarrel it is not usually a case of one fully right and the other all wrong, but both seeing a question somewhat out of perspective because they are excited about it. By letting it rest a little each should presently get more insight into the merits of the position of the other, and a little less cock-sureness about the finality of his own position.

When an argument arises if both will take the position of objective observers, asking what is happening and why, the situation will sometimes look ridiculous and both can laugh together. At other times the issue will be a real one but better met by further study of the question than by the clash of antagonism.

Disagreements are a part of the common experience of humanity, married or single. Many of them arise because people misunderstand one another, because they take some word or act in a way that was never intended, or because they are over sensitive. Most clashes are preventable, especially in marriage. It has been said that nine-tenths of human misery is mere nonsense.¹ Equally it should be realized that most of the things that cause difficulty in the home are trivial in comparison with the great things which the husband and wife have in common.

Professor Ernest R. Groves, who has helped many

¹ *The Happy Family*, by Dr. John Levy and Dr. Ruth Munroe, Knopf.

thousands of families to a finer success advises the young wife to try to work out of every spat into a fuller appreciation of her husband's needs, to learn to look for his reasons and to make herself big enough to understand and tolerate them. Then, of course he gives similar advice to young men.²

Permanent differences in temperament and outlook may be accepted in the realization that there are deeper joys and harmonies which more than compensate. Couples should look upon their differences as part of the exquisitely delicate adjustment that human personality requires. Among the finest marriages are some in which really difficult adjustments are made for the sake of a higher unity.

2. EMOTIONAL UPSETS

People who learn not to give way to emotional tantrums are more successful in marriage. Angry behavior, which is considered crude in any social group, is even more out of place for those who love. The realization of this will prevent much misery on both sides. Tennyson in his poem "The First Quarrel" shows in a startling way how anger may distort the mind with a hard and dangerous bitterness.

² *Reader's Digest*, October, 1938. By permission of the American Magazine.

Often people act on impulses of which they are not fully aware. We fall out, we know not why. Our emotions are disturbed by unrecognized causes. Because we are experiencing some inner tension we take it out on some one else, and the marriage partner is likely to be the one. If we suffer from loneliness, jealousy, lack of self-confidence or frustration, the inner condition puts tension into our words and acts that may be quite out of accord with the real love which we have in our hearts.

Moreover, we may flare up over some little thing, mainly because it sets off some old habit of irritation. In childhood, perhaps, we were compelled by some person whom we did not like to wear rubbers at play; then on a damp morning wife lovingly insists that we wear them to the office. Before we know it the old habit of irritation at being told to wear rubbers has flared up and wife does not know why we react in that way. Neither do we in fact. It is absurd, of course, but such unconscious influences in behavior are very common.

Other unrecognized sources of emotional flare-ups are in the unpleasant experiences that people have out in the world. Without being aware of it, they sometimes carry the emotional results into their home life. A woman has had an unpleasant experience in a store, or a man has gone through a difficult half-hour with the boss. There was indignation but

it could not be expressed at the time. Such a person is all the more ready to become annoyed over some trifle in the home, and to express this in an unfortunate way.

Some families have difficulties because it is hard for them to adjust to the real world of practical married love. When their love was in a dream world they did not give thought to the fact that marriage would have such unpleasant things as bills to pay or broken water pipes on occasion. It all seems so different from romantic dreams, and one may unconsciously take out on the other his resentment at these harsh realities.

Married people should realize that most of the flare-ups of the home are not really serious. We should be mature enough to dismiss them lightly, or, better still, we should be thoughtful enough to prevent them.

The husband and wife should realize in advance that if they find themselves occasionally at odds it will not mean that they are unsuited to each other but rather that they may need to learn some new lesson in cooperation. Sometimes, like mountain climbers, they will scale the heights only after considerable care and effort.

People who want to do everything to build up their marriage and nothing to endanger it will do well to cultivate every habit and family custom

which helps to keep a stream of satisfactory happenings flowing through the daily life.

3. WHAT ABOUT INCOMPATIBILITY?

Faults of adjustment should not be a cause of fear, yet "incompatibility" is a big word that frightens people sometimes, because it sounds rather hopeless. Often in reality, it is no more than a vague way of saying that the persons involved are selfish and unwilling to make concessions. Sometimes it means that they are too ignorant to carry out their physical mating with a reasonable degree of harmony. Few are the pairs who cannot achieve harmony, both sexual and mental, if they are willing to give themselves fully and unselfishly to each other.

There is a growing understanding that incompatibility is not so much a necessary clash between two natures as it is a result of wrong training or a condition that people bring upon themselves; while compatibility is a happy state that married people gain by intelligent effort. It may be aided by good training and fortunate choice but it is not merely an accident. Seeming incompatibility can be corrected in many cases by studying how to lessen misunderstandings and annoyances, and how to grow in patience and mutual self-giving.

If people begin to rub each other the wrong way

a change of subject and of interest will often help, or perhaps a change of scene. Even those who love may see each other too much and others too little. Seeing other friends and places helps to restore perspective so that the molehills that looked like mountains return to their real size, and the two can be all the happier because they see things in their true proportions again.

4. WHAT IS SUCCESSFUL MARRIAGE?

When married lovers return from the honeymoon they take up together the task of making a home. Now, although they are not less lovers than before, their love must be seasoned with more of the practical, and each must learn to think of the daily duties as a part of their expression of regard for each other and for their home.

The romantic wife may wish the honeymoon could have continued, and may be tempted to resent the requirements of her husband's calling which inevitably make heavy demands upon his time. She must realize, however, that a new phase of being lovers is their being homemakers together. They must cultivate the broader art of being lovers and homemakers as they have previously found the thrills of being dates, sweethearts, and honeymooners.

The two should now study to create a mutually

satisfying program of living. Their marriage can be really successful in the highest sense only if it is thoroughly satisfactory for both. One of the wife's main duties is to help her husband to a successful career as a man and a husband, and equally the husband has a responsibility for helping the wife to a satisfying career as a woman and a wife. Along these lines both their experience in marriage and their development in personality will be on a high level.

We think of a successful marriage not merely as one which holds together and keeps away from the divorce court, but as one whose members find zest in living and in which the two have not only respect but enthusiasm for each other. Happiness is a matter of knowing where to place the emphasis, distinguishing between the major and minor goals and between the minor and major domestic virtues. It is a matter of confidence, of keeping clean, wholesome and attractive, and of giving love without measure.

Love is by nature a courageous and hopeful thing. It defies definition yet makes our problems easier and enables marriage to triumph over many obstacles. We do not think of marriage as a series of question marks representing this and that adjustment, but as a unity which increases the joys of life and lessens its sorrows. Marriage should be repre-

sented by a series of plus signs, and the mate thought of not merely as a person to whom we must adjust, but much more as one who enters with us into the fuller joys of living.

CHAPTER VI

PARENTHOOD

THE joys and responsibilities of parenthood enrich family experience and bring the particular couple into the endless process of renewal and on-going of all the interests and values of the race. The world is constantly being fashioned and re-fashioned in its homes. To say that the social virtues of tenderness, responsibility, sympathy and devotion have their roots in parental experience is true and important, but pale compared with the radiant joy that parents have in the renewal of themselves and their love in children. In the family plan therefore children should have a central place. It is better to spend money for children than for "nice things" or an expensive manner of living.

I. PREGNANCY

A mother of a fine family says, "While there are old wives and some young ones who shake their heads and sympathize with the pregnant young woman, there are others who have passed through the experience with a sense of high adventure and achievement. When we tell her that she is entering

a creative, vivid adventure, where in spite of physical ills she can walk on air for pure joy, we tell her the truth if she will but turn her face that way. Let her experience the joy of passing on through her body a torch of life that comes from endless ages and will go on infinitely. That is rising to the heights of life on the dramatic level."

Because the experience of parenthood is a normal and desirable part of life, it tends to keep the parents young and vital. To be a mother of a suitable number of children is good for the physical and nervous health of the wife. While children sometimes tax the nervous poise of parents, the women who have none are even more likely to suffer from nervous ills.

2. BIRTH REGULATION AND BIRTH RELEASE

The problem for the married pair is the regulation and spacing of pregnancy, not its undue avoidance. All couples will desire to select the very best time to start each of the pregnancies with due regard to the health of the mother and of the children, and the welfare of the whole family.

To begin with pregnancy before the home is settled is usually very unwise. It is found that if time is allowed wherein husband and wife can work out the detail of daily living, the future happiness is more likely to be based on clear and considerate un-

derstanding than if from the beginning, a complicated situation like the care required for the pregnant wife, has to enter all their actions. Except in the case of couples with the wife well past thirty or wealthy enough to have ample service, postponement of pregnancy for six months or a year works out best. Then for the well-being of children, a spacing of two years is called for, as children a year apart show a much higher death rate. After all children have arrived then comes the time again for protection against unwise pregnancy.

Protection—that is, birth control—should be undertaken, not on the basis of what some friend has found successful, but by advice of one of those physicians who have the necessary special knowledge, or of a birth control clinic or maternal health agency. One must beware of the claims of most advertisements because scientific studies have found them to be unwarranted. The accredited methods of adequately trained doctors and clinics are harmless. They do not produce unfavorable after-effects, as long years of analysis of results in very many thousands of cases have proven. They remove that sense of apprehension which mars the peace of marital union for many couples.

Those who have been taught that no method but observance of the “safe period,” the sterile period, is right, may give a year’s study to a calendar marked

with the date of each period, and then take advice as to whether the wife's regularity is such as to warrant a test of this method. It has not yet lived up to claims, as there are enough women who do not produce the egg on the usual calendar date near the mid-month (and with no way of telling who is uncertain) for the risk still to be considerable.

The choice is then between ascetic marriage, the brother and sister life, except for the brief periods when children are to be started, and birth control by accredited methods. This protection has now been developed so that skilled advice conscientiously followed gives well nigh complete success.

If in spite of all precautions there should be an unforeseen pregnancy let such an event not be treated as a calamity, nor let it be a temptation to illegal and dangerous abortion, for, though unintended, the coming of the child may result in greater happiness to the family than would otherwise be possible. It is especially necessary for the sake of the child's emotional health, that he should have the sense of being wanted and treasured by his parents. If they give him the impression that he is an unwelcomed burden, it destroys his emotional security and puts a weight upon his mind which is likely to bear him down.

3. ANTICIPATION OF PARENTHOOD

The expectant mother should be under the guidance of a good physician from the time pregnancy is discovered. Great care especially should be taken to avoid excess in the sex relationship or to avoid it entirely at the period when menstruation would normally have taken place because of the greater liability of the wife to miscarriage at such times.

The husband is to realize that his wife is under nervous and emotional tensions which call for constant patience and sympathy on his part. If at this time a wife should feel a sudden and unexplained aversion to her mate, let both of them realize that it is an accompaniment of her condition rather than a real change in her attitude. Failing to realize this some young people have drifted into unpleasant and bitter experiences of misunderstanding and conflict entirely out of harmony with their love for each other. Sometimes this happens partly because the nature of the wife calls out all the more at this time, in a way which she may not fully understand, for the full sympathy and support of her husband. If he will help her through the early part of this period by unusual considerateness in every way he will be likely to find that health and happiness are improved, as her whole being meets the call of motherhood.

Anticipation and realization of fatherhood and motherhood deepen love and add to happiness. Physically the parents have united to give life to the child. Now they must unite all that is in them to give the best nurture and guidance. They give the gift of themselves to each other and to their children, sharing the treasures of love with new lives, and broadening and deepening the range of experience together.

Through parenthood they achieve more complete expression of the full sex nature of each. This, in the man, leads him to wish to make a home for the loved mate, and to unite with her in building a true family. It shows itself also in the tender solicitude of the father towards the little child, and the desire to shape the environment in such a way that his home and family may be secure and happy. Similarly on the part of the woman, her complete sexual personality leads her to desire to be an ideal wife, and gives her the inexpressible tenderness and strength of motherhood. It also reaches out from her own home in an attitude of love and kindness toward others, and a desire that the world may be a suitable place for homemaking.

4. CREATING A FAVORABLE ATMOSPHERE FOR CHILDREN

The family at its best is a training school of personality, with joy in work and play, unity in aims and ideals, self-confidence, and deep gratification of each member in being able to give joy to the ones who are most dear. Such a marriage creates an atmosphere which is favorable to the complete and happy development of children.

It is well for parents to have their children when they are fairly young, lest there should be too great a distance between the generations, and it is a benefit to the child to have brothers and sisters near his own age because they become playmates, share experiences and help one another in personality development.

If a child has too much parental emotion centered upon him, whether of pleasure or dissatisfaction, he does not adjust himself normally in the world of his equals where he must make his place. He must not be given the feeling that the world revolves around him, but must learn to be a person among persons in the give and take of life.

For the problems of pregnancy and parenthood it is well to take advantage of the helpful books which are available in all good libraries, and to possess the most necessary ones if possible. Some excellent free pamphlets on child training can be secured from the

Children's Bureau in Washington. It is well for people to anticipate parenthood, to draw in advance upon the best wisdom available and to plan for children not only in terms of health and support, but also in anticipation of complete family happiness and the sharing of affection.

Giving the child a good start physically becomes easier if he is nursed by his mother. This should be carefully considered by mothers who want of course to do everything possible for their children.

A certain proportion of married folk find that they do not have as many children as they want. Such people ought not to give up hope, however, for a considerable number can have their hope for children fulfilled through modern medical help who would otherwise be barren.

An average of slightly more than three children per family will merely maintain the population at its present level, and it is evident that a family which does not maintain itself nor make its contribution to the next generation is falling short of its full responsibility.

The joys of parenthood are enhanced by the thought of building a better future for children and through them. To rear a new generation with the highest ideals, and in accordance with the best procedures in child training, gives to the homemaking task the dignity of a noble profession.

The human race has gone far towards conquering the forces of earth, sea and air, but the advances of the past and present can be crowned with most complete fulfillment only by going forward to achieve the finest type of human living. When we consider the way in which the spirit of man presses forward to reach new heights, we would be faint-hearted if we did not dare to dream of a nobler future for our children, and to work with them for the fulfillment of the dream.

This better future, however, can not be built without secure foundations in home life. As we think of the millions of homes in all parts of the country, on busy city streets, in pleasant suburbs, in the midst of shady lawns, by lake or stream, or on sun-streaked hillsides, do we not see in these more than anywhere else, the very heart of our nation's life? If we picture fathers returning home with gladness, met by smiling eyes of women, gathering in the home circles amid the romping of children, and if we contemplate all the joy and good will, that are constantly being generated in family life, do we not see in and through the home a possibility of building a world on sounder, saner principles, and of creating a type of human life nearer to the heart's desire?

CHAPTER VII

THE DEEPER MEANING OF MARRIAGE

LIFE at its best is a spiritual venture having a supreme goal and purpose. Our fellowship with one another is most complete when together we realize that the foundations of our marriage, as of our being, are in God, who is the greater Love beyond and beneath our human love.

I. THE HIGHER NEEDS

Sometimes persons are ill at ease and unhappy mainly because they fail to meet the needs of the higher side of their nature. Man cannot live by bread alone, and a family cannot live in material things and passing events alone. Deep in the heart are spiritual yearnings which are like hunger and thirst, the repression of which throws life out of balance.

We need to be adjusted not only to one another in the family, but to life and to God. Every family needs a dynamic of conviction and an ultimate goal for its striving. We use the term religion to indicate the spirit of love in its highest and most practical sense.

If we give care to the foundations our homemaking ventures will be secure. There will also be the satisfaction of feeling that our home is a part of God's kingdom on earth. It adds immensely to the joy of homemaking to realize that we are building with God and that His laws are on our side to help us in preserving and increasing the happiness of the home.

There is something about the habit of living with God, who is love, which gives a fuller splendor to our family relationships. When parenthood comes the parents stand in the place of God to the little child. In order to be prepared for such a responsibility they must, of course, have God in the home before the children arrive.

Religion is a means of laying hold upon a wisdom greater than our own as we look to the objectives of the voyage which we are taking. It does not mean forgetting daily concerns in order to concentrate upon God, but finding God, like light and power in the midst of all our relationships. "A flash of gorgeous knowledge of the presence and beauty of God may come through some earthly love, that life-giving emotion which makes us part of the Creator and bestows a cosmic consciousness that links us with all creation."¹ Something of this consciousness was

¹ Frank D. Getty, in I. H. Smith, *Are You Ready for Marriage?* Liveright, New York, p. 197.

expressed in the words of a husband who said to his wife, "In your eyes, my darling, I have seen the Infinite."

2. COMPLETE LOVE

A clearer realization of the way in which the great principles of religion apply to family life will help us. The first and greatest of the commandments, as Jesus said, is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and the second is, "Thou shalt love thy neighbor as thyself."² If we catch the spirit of these words as descriptive of love in a high sense, we may apply the same thought to the relationships of husbands and wives in the family.

One is to love with all the heart, the emotional nature; with all the mind, the intellectual nature; with all the soul, the æsthetic and religious nature; and all the strength, a synthesis of physical, emotional, intellectual and spiritual qualities. Love within the home prepares us better to love our neighbors.

The attitude of loving one's neighbor as himself creates a kindlier atmosphere, brings one into a larger circle of good will, and develops character in such a way that the home also is benefited. It means

² Mark 12:30-31

growth in kindness, fairness, and ability to help others to be their best. It means that we are to find the influences of fellowship and good will all about us, and to unload any burden of grudges and cynicisms that we may have. These bring a bitter harvest, but "The harvest of the Spirit is love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, self-control."³ Every one of these qualities is found in a home that gives due place to the spiritual life.

3. A SACRED UNDERTAKING

High hopes of excellence in their life together are normal to young people in love. As husband and wife they should have faith in God, and in the sacredness of their undertaking. In a world where there are many lives that simply drift, they should have a purpose. The person who starts with a conviction that the task of building a home is worthy of persistent endeavor is likely to be an individual worth living with, while the cynical mind that does not believe supremely in anything is a handicap in marriage.

Young people starting out on the journey together most naturally turn to God in prayer for the success of their venture. When they become parents they

³ Galations 5:22-23, Moffat's Translation. Used by permission of Harper and Brothers, N. Y.

can hardly think without awe and tenderness of the life which they have brought into the world. And when it comes to the early training of children, what is more desirable than to create a family atmosphere charged with faith and good will. Family members living without thought of spiritual things are like dwellers in a valley who never lift up their eyes to the mountain tops.

4. RELIGION AND PERSONAL CHARACTER

A great practical contribution of religion at its best is in its tendency to produce in people those attitudes which make family life worthy and inspiring. In helping people to be upright, loyal, unselfish, patient, courageous, and also easier to live with, true religion aids in the development of the finest home-making qualities.

These qualities are favorable to the continuance of mutual respect. At the time of marriage each has, of course, the full respect of the other and it is one of the most precious assets. If at any time mutual respect is damaged in any degree it must be re-established as quickly and as fully as possible, because respect is a necessary ingredient in love.

William Lyon Phelps, a great teacher of young men, and a keen observer of family life has said: "Since the greatest of all arts is the art of living to-

gether, and since the highest and most permanent happiness depends on it, and since the way to practice this art successfully lies through character, the all important question is how to obtain character. The surest way is through religion in the home.”⁴ This is a most reasonable statement because religion which is the experience of the love of God in the home is a corrective for our faults and a means of strengthening our good points. The New Testament says: “Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”⁵

We know that there is a personal discipline which prepares the way for the highest achievements of the athlete or the musician. There is also a spiritual discipline which aids the highest living both in personal and in family experience. Commonplace living is easy, but the finest living calls for our very best in the home as in every other relationship.

⁴ See *Good Housekeeping*, June, 1938, p. 169.

⁵ Philippians 4:8.

5. RELIGION SHARED IN THE HOME

The religious life of the home should be higher and deeper than all creeds or ceremonies, as the husband and wife share in their thinking about the meaning of life, and about the truth, beauty, love, and wisdom that are beyond, beneath and within all things. Their religion must not be a formality which they go through, careless-hearted and uninspired, for the real religion of the home is the sum and substance of its highest ideals and of its deepest love.

“Religion at its best burns like an altar fire in the home and God is the unseen guest day and night. Such an experience may seem difficult of realization, and it is, but not so difficult as appears. It requires daily consecration, daily thoughtfulness and daily ‘practice of the Presence of God.’ . . . Long experience has shown that the home is more stable when the husband and wife keep their ideals by God’s strength; when children learn to pray at their mother’s knee; when the family go to church together as a family custom and as a conscious participation in community life. The child needs the divinest home earth can offer. He thrives best in settled ways, where life is on a high plane. He lives by love as much as by food and drink.”⁶

⁶ *Ideals of Love and Marriage*, Committee on Marriage and the Home, Federal Council of Churches, p. 13.

What is said here about the child is equally true of grown people, who, from this point of view, are simply children of a larger growth. The world is sometimes cold. We need our hearts warmed at home. When life is hard we need a refuge where hearts are responsive. The parent also, or the newly married person, lives by love as much as by food and drink.

Practical results of religion in family success have been indicated in a striking way in studies by Bishop Herman Page and by Professor George Walter Fiske. These studies have shown that divorce is almost negligible in homes in which the husband and wife are regular in their church duties. Time taken for private and family prayer and for attendance upon public worship is time spent in building up the spiritual strength of the family. These habits bring the individual and the family into an atmosphere in which appreciation, forbearance and mutual devotion are cultivated, and a critical and unforgiving spirit is out of place. The mates should bind their lives together in the great principles of religion, for this will give them the essence of life and of peace within the home.

One would wish to say to all homemakers: "Never let religion be an occasion for unkindness, intolerance, or prejudice against each other, or against any human soul. Honor all good people, whether of your creed or of some other. So far as you have

ability and opportunity, work with all who in any way are striving to advance human good. Your family is part of a world of families. Help to lift the general level, in order that life may be brighter for people everywhere.

“If creeds and forms that are presented to you as embodying religion do not satisfy or convince you, look for the truth and beauty that are deeper than all forms. If your church is imperfect try to make it more perfect through your influence in it. Do not throw stones of criticism at those who are trying to make the world better. Help them, and carry on a little demonstration of human betterment in your own family.”

The great and wonderful stream of life comes out of the past and flows through us toward future generations. We are heirs of all the ages yet we must take up our inheritance and prepare to pass it on not only unimpaired but built up and revitalized. If in our families we work together, with devotion to each other, with reverence for the great gift of life, and in harmony with God, we shall not fail to find the highest possible good.

CHAPTER VIII

PATHWAYS TO SPIRITUAL HARMONY

THE very fact that a family cares enough about spiritual values to put them into its program will be likely to give their home stability and a sense of high fellowship. A daily recognition of the spiritual is like looking up at the stars.

Each family must of course shape its own program of religious expression, with some elements adapted from the childhood homes of the two, and others worked out in their own experience.

I. A HOME DEDICATION SERVICE

The new custom of dedicating homes appeals to many persons. Such an act places an emphasis on the sacredness of the home and on the distinctness of the new family.

The dedication service which is offered here can be conducted by any homemakers who care for such a service, either by themselves or with any others they may desire to have present. Parts of the service may be assigned to the pastor or others. The parts are here divided between the husband and wife.

a. Husband:

Happy is the family
That has a true home,
Built by loyal hearts:

For home is not a dwelling,
But a fellowship of love,
And two people
With understanding and affection
Can dwell in a mansion of joy,
Whether their house be large or small.¹

b. Wife: House Blessing.

"Bless the four corners of this house
And be the lintel blest,
And bless the hearth and bless the board,
And bless each place of rest;
And bless the door that opens wide
To stranger as to kin,
And bless each crystal window-pane
That lets the starlight in;
And bless the roof-tree overhead
And every sturdy wall.
The peace of man, the peace of God,
The peace of love o'er all."²

*c. Scripture, Luke 10:38-42; or I John 4:7-21; or I
Cor. 13.*

¹ Adapted from *Beatitudes for the Family*, by Leland Foster Wood.

² Arthur Guiterman, *Death & General Putnam and 101 Other Poems*, E. P. Dutton & Co., Inc., New York.

d. Candle or Light Ceremony.

(While WIFE lights candles, HUSBAND reads:)

Love is an incense from an altar bright
Where candles shine with clear and mellow light.
It is a lamp that cheers us when we roam
And a kindly spark that lights the fires of home.

(If there is a fireplace let the HUSBAND put on kindling and light the fire, the WIFE reading:)

“Kneel always when you light a fire
Kneel reverently
And grateful be
To God for his unfailing charity.”³

(Others present may add sticks or twigs to the fire until there is a merry blaze.)

e. Declaration.

Husband: We who are beginning the life of a new family believe that we have been united by a power higher than ourselves.

Wife: Controlled by the spirit of love we desire that every plan and act, every word and thought shall be worthy of the love which we have expressed, and that any disagreements which come may be resolved in the spirit of fairness and affection.

f. Acts of Dedication.

Husband: We dedicate these rooms that through love they may be transformed into a home.

³ John Oxenham, *The Fiery Cross*, p. 57. Used by permission.

Wife: We dedicate these doors to security and to hospitality.

Husband: We dedicate the windows as receivers of light, and as means of looking out with kindness toward other homes.

Wife: We dedicate our gifts with a prayer of thanks for those who wish us well.

Husband: We dedicate our books as invitations to fellowship with great souls, as aids to the higher life, and as bearers of the truth that makes us free.

Wife: We dedicate our pictures as symbols of all things beautiful.

Husband: We dedicate this home to work and leisure, to serious thought and the gaiety of laughter, to music and the lifting of the heart.

Wife: We dedicate this home to love and comradeship, to courtesy and mutual understanding, to loyalty and high fellowship.

Husband: We dedicate the life of this home to the service of God and man as a fragment of the Kingdom of Heaven and a threshold to the life eternal.

g. Prayer

Wife: "God, make our home a house of joy
Where love and faith are given
Make it the dearest place to us
The nearest place to heaven." ⁴

h. Prayer of Dedication

Husband: God, Our Father, we thank Thee for our home

⁴ John Martin, *New Hymnal for American Youth*, p. 338, Century Company.

and for those other homes whose good influences remain with us. As our moments here become hours, and the hours pass into days and years may our love for each other increase, and lead us on together to know thy love which passes all understanding.

May the spirit of peace abide upon all who come within these walls. And may the light of this home so shine that men may see its good works and glorify Thee, Our Father in Heaven.

i. Wife: (May read or sing the following.)

“O happy home, where each one serves Thee, lowly
Whatever his appointed work may be
Till every common task seems great and holy
When it is done, O Lord, as unto Thee.” ⁵

Benediction: (By the pair in unison; or a prayer and benediction may be given by the pastor.)

The Lord bless us and keep us. The Lord make His face to shine upon us, and be gracious unto us. The Lord lift up His countenance upon us, and give us peace. Amen.

If guests are present the occasion should now lose all formality and everyone should be made to feel very much at home. A song fest of old favorites would be in order, if desired; or one or more solos if persons present are prepared for them. Music may be woven into the dedication program if this is de-

⁵ By Rev. Carl J. P. Spitta, tr. by Sarah L. Findlater, *Hymns of the Centuries*, page 409. Copyright 1911 by A. S. Barnes & Co., New York.

sired. If the two are alone they will express their love to each other with joy and gaiety. The home is their nest, their castle and their honeymoon continued.

2. GRACE AT TABLE

At meals together in the cozy intimacy of the new home, there is no finer custom than grace at table. It will be most natural for the husband and wife partaking of their daily food at their own table to look to God in profound gratitude. Then later when children have come into the family a little circle joining hands around the table will be a pleasing sight.

The following forms of grace are offered by way of suggestion:

a. We give thanks to Thee, our Father, for this food provided for our returning needs, and for all the hands that have helped to prepare it for our table.

b. For what we are about to receive may the Lord make us truly thankful, through Jesus Christ our Lord.

c. God bless thy gifts to our use and us in thy service, through Christ our Lord.

d. Give us grateful hearts, our Father, for all thy gifts to us, and make us thoughtful of the needs of others. Amen.

3. PRAYER IN THE HOME

Prayers for the home should be as deep and as inclusive as its hopes, joys, sorrows, struggles and triumphs. On occasion the members will pray wholeheartedly in connection with some special need. The pair who really learn to pray will be able to lay hold on sources of power and of understanding greater than their own, and to gain for their home something of the strength and serenity of the kingdom of God.

Jesus, giving us a prayer which his followers have used for nearly two thousand years and in all parts of the world, made it a model of trust in God and devotion to his kingdom. The Lord's Prayer is about the most suitable one that could be imagined. It assumes the unity of the group and is concerned with every-day matters, with common needs and with our relationships with our fellows; and it fits all these into their place in the program of the eternal kingdom of God. When we use the Lord's Prayer, and we should use it often in the home, let us guard against the carelessness of familiarity and seek to renew in our lives the spirit of Jesus who taught us so to pray.

Other prayers some or all of which would be helpful in any family are given here. Sometimes one of

these being used as a start, the family will want to add special petitions of its own.

a. Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer.⁶

b. O God, we have no words with which to thank thee for the great good which comes into our lives: but we pray that we may glorify Thee with cheerful hearts, and by lives which reveal thy goodness to others. Amen.

c. O God, make our home a part of thy kingdom. May thy kindness be in our voices, thy love in our eyes, and thy purposes in our works. And may this day which thou has given us be a fragment of our life in Thee. Amen.

d. O God, we thank Thee for health of body and of mind, for the beautiful things in thy world, and the appeal of things unseen. Help us this day to be in harmony with thy purposes and to be our best for each other and for Thee.

e. O God, who art our strength and whose service is our highest joy; save us from holding too dear the things that are passing, and too cheap the things which are eternal. Enrich us with thy true riches; save us from pride, self-seeking and fear, and give us the spirit of Christ our Lord, whose service is perfect freedom. Amen.

f. For Morning:

We thank Thee, O God, for the new day which thou has given. Help us this day to be loyal to Thee, and skilful in

⁶Ps. 19:14

building our home as a part of thy kingdom on earth. Be with us as we go about our duties and in thy strength may we do all things well.

g. As we leave our home in thy strength, Our Father, Help us wherever we go to carry the spirit of love, and to do to others as we would have them do to us. And so through this day may we serve Thee with true hearts, and live and move and have our being in Thee.

h. O God, we thank Thee for our home, a shelter for love and a haven from the turmoil of the world. Within these walls, and even more within our hearts, may we have Thee as our divine Guest, that thy goodness may bless our lives, and thy love cast our every fear.

i. O Lord, who hast moved us with united hearts to come to Thee in prayer, who knowest all our needs before we present them, and art more willing to give thy Spirit than earthly parents are to give good gifts to their children, we ask that thou wilt help us to recognize thy guidance, and give us faith to receive the blessings of thy kingdom beyond all that we could ask or think, through Jesus Christ our Lord.

j. O God, whose light is in the world around us, and in the mind of man; help us to have thy words written in our hearts. And may we not merely possess the truth as a treasure, but may it possess us as its instruments, through Jesus Christ our Lord.

k. For Use in Happiness

We come to Thee in our happiness, our heavenly Father, thou Giver of true joys and of all good gifts. We pour out our thanksgiving before Thee, and ask that through the

experiences of life we may know Thee better, so that we may reveal Thee in our lives, and may be to others givers of help and cheer, through Jesus Christ our Lord.

l. For a Time of Trouble

(Before offering this prayer it would be well to read passages listed under "Help in Trouble" on page 124)

In our trouble we turn to Thee, O God; for thou art our Father and our eternal Friend. In our distress we seek thy help. In our perplexity we ask thy guidance, and as we are prone to error we ask that thou wilt give us the wisdom that we need. Be thou our strength and support. In thy light may these dark shadows pass away, and even in our time of trouble may thy grace be sufficient for us and thy love sustain us, through Jesus Christ our Lord. Amen.

m. For Use at Evening

O God, who by thy grace hast kept us through this day, and hast brought us to the quiet of evening; as the day is thine, the night also is thine, and we are in thy care. We pray that thou wilt accept the work that we have done to-day, and forgive us for those things which have been wrong. In thy peace may our cares and burdens be forgotten, and may we rest this night in Thee. Amen.

n. Eternal God, the light of the minds that know Thee, the joy of the hearts that love Thee, and the strength of the wills that serve Thee; grant us so to know Thee that we may truly love Thee, so to love that we may fully serve Thee, to the honor and glory of thy holy name. Amen.¹⁰

o. Life

O Christ, who didst come that we might have life, and

¹⁰ From *The Kingdom, The Power and the Glory*, p. 70, by permission of the Oxford University Press.

might have it more abundantly, we thy disciples come to Thee, that our lives may be filled with the fulness of God. Give us victory through faith over the sin that so easily besets us, and may we with minds lighted and hearts purified feel thy love which passes knowledge. Amen.

p. Penitence

O God, we thy children come to Thee in penitence, for we have done the things that we ought not to have done, and have left undone the things that we ought to have done, and we need thy forgiveness.

We pray to Thee, who are gracious and merciful, to give us a new mind, that we may turn from all evil ways, from words that ought not to be spoken, from thoughts that are alien to thy kingdom, and from deeds that are done without love; and may find new life in Thee, through Jesus Christ our Lord.

4. THE BIBLE IN THE HOME

The Bible should be a familiar spiritual guide in the home. The family will be enriched by becoming familiar with such passages as the following. These and others like them should be read often so that they may become a part of the interior mental furniture of the home:

Beatitudes, Matt. 5:3-12	Discipleship, Mark 8:34-38
Bread of Life, John 6:35-40	Faith in God's Love, Romans
Call of Disciples, Mark 1:	5:1-10
14-20	Family Influences, II Tim.
Christmas Stories, Matt. 1:	1:3-5
18-2:23, Luke 1, 2	Forgiveness, Ps. 32
Confidence, John 14	Freedom in God, Romans 8

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God's Care, Matt. 6:28-30	Moderation, Prov. 30:8
God's Dwelling, Is. 57:15	Obedience, Ps. 119:1-16, 33-40
God's Love, John 3:16	Parables, Matt. 13, Luke 15, 16
God's Ways, Is. 55	Penitence, Ps. 51
Good Shepherd, John 10:1-18	Sermon on the Mount, Matt. 5-7
Grace, Eph. 2	Spiritual Food, John 4:31-38
Great Commandments, Mark 12:28-31	Telling the Children, Ps. 44, 78
Greatness, Mark 10:42-45	Test, I John 3:24
Guidance, Ps. 46:91	The Shepherd Psalm, Ps. 23
Help in Trouble, Ps. 46, 91	True Worship, John 4:24
Helpfulness, Gal. 6:2	Truth Makes Free, John 8:31, 32
High Thinking, Phil. 4:8	Water of Life, John 4:1-15
Justice, Micah 6:6-8	Way of Blessing, Ps. 1
Law of the Lord, Ps. 19	Wisdom, Prov. 3-5
Light of the World, John 8:12	Various Thoughts from the Psalms, Nos. 3, 5, 91, 103, 116, 119, 121, 139
Light Shining, Matt. 5:14-16	
Love and Life, John 3:16-21	
Love is of God, I John 4	
Love that Never Fails, I Cor. 13:4-8	

5. NEXT STEPS FOR WORSHIP

As a next step in family devotions the couple may well look for books suitable for their use such as may be found in religious book stores or secured from denominational publishing houses. Devotional magazines also may be secured at small cost from the same sources.

The family should be on the alert for helpful pas-

sages from the Bible, for prayers that lift the spirit, for beautiful poems and other thoughts that can be shared in the home. The spiritual fare will determine the spiritual health of the members, and if well chosen will add greatly to the happiness of the family.

CHAPTER IX

A MARRIAGE SERVICE

THE marriage service takes a variety of forms. The following is a modification of the Episcopal service:

At the time appointed for the marriage ceremony the persons to be united shall stand, the man on the right, and the woman on the left, and the minister shall say:

Dearly Beloved: We are gathered together in the sight of God and in the face of this company to join together this man and this woman in holy matrimony which is ordained of God and is to be honored by all men. Therefore it is not by any to be entered into unadvisedly or lightly, but reverently, discreetly, and in the fear of God. Into this holy estate ——— and ——— come now to be joined. Upon this act we seek God's benediction.

Then the minister shall say to the man:

Will you take this woman to be your wedded wife, to live together in the holy estate of matrimony? Will you love her, comfort her, honor and keep her, and forsaking all others, keep you only unto her so long as you both shall live?

The man shall answer, I will.

Then the minister shall say to the woman:

Will you take this man to be your wedded husband, to live together in the holy estate of matrimony? Will you

Harmony in Marriage

love him, comfort him, honor and keep him, and forsaking all others, keep you only unto him so long as you both shall live?

The woman shall answer, I will.

Then the minister shall say:

Who giveth this woman to be married to this man?

Then the father (or friend) shall say, I, or by a sign, or by putting the hand of the bride into that of the minister, shall give her away.

The minister, receiving the right hand of the woman, shall place it in the right hand of the man. Then, as instructed by the minister, the man shall say:

I, ———, take thee, ———, to be my wedded wife, from this time forward, for better or for worse, for richer or for poorer, in sickness and in health, to love and to cherish till death us do part, and thereto I plight thee my troth.

Then the woman shall take the right hand of the man and as instructed by the minister, shall say:

I, ———, take thee, ———, to be my wedded husband from this time forward, for better or for worse, for richer or for poorer, in sickness and in health, to love and to cherish till death us do part, and thereto I give thee my troth.

Then the best man or other person appointed shall put a ring in the hand of the minister and he shall deliver it to the man, and the man, putting the ring on the third finger of the woman's left hand, shall say:

With this ring I thee wed, and with my worldly goods I thee endow: in the name of the Father, and of the Son, and of the Holy Ghost.

A Marriage Service

Following this the minister shall say:

“Forasmuch as —— and —— have consented together in holy wedlock, and have witnessed the same before God and this company, and have pledged their faith each to the other, by the authority that is committed unto me, I pronounce them *husband* and *wife*. Whom therefore God hath joined together let no man put asunder.

After this the minister shall say, Let us pray. The closing prayer and benediction shall follow.

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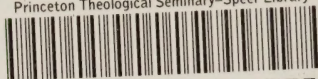


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